V() [XXXVII. { N. E. COBLEIGH, D.D., Editor. FRANKLIN RAND, Publishing Agent. N. E. COBLEIGH, D.D., Editor.

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For Zion's Herald.

ging. If a person habitually eats too much six I for him to abstain one day in each week.

tless no one sin is more universal than ineating. We may say in the blunt lan- abated by an undue use of earthly good. age of Dr. South, "Our first parents eat themand feasted, but they had a serious reckn well followed to the present time.

ries and creeds, nor the opinions of theolol if I break away from the forms and carerine briefly stated seems to be, to eat just those noon. food and in just such quantities as shall be toting the surplus thus saved from a gluttonous or

over-eating, or of expressive feelings of fear, sor- persons for special missionary services. row, or anxiety. The etymology of the word is expressive of the proper idea. According to Webto throw proper restraints about the appetites from food, a means of averting his wrath. passions at all times, and "keep them in due It was customary with the ancients to wear

We can see how easily the religious the las

It is said that Moses fasted. But are we anyof fasting to total abstinence from food? If he nights, are we therefore like fanatics, in opposifast, but there is ample evidence that it was the

was about to die, or the mother who had lost her first born, fast and weep, and refuse to be comforted: vet I never thought of attaching religious tance to such actions, but attributed them solely to overwhelming sorrow or anxiety. Does any one attach religious importance to the fasting of Saul, when the witch of Endor constrained him to take a little food? Did Jonathan consider that a religious fast that well nigh cost him his life? Daniel fasted and prayed, but he does not say that he took no food, and it is probable that he had his then lay the reins loose again; that is the way to pulse and water still. The Ninevites are often referred to as a case to the point, but I have some hesitancy in following even the revered Wesley to "learn from the heathens to seek God with fasting and prayer." We are told also that when King Ahab heard the denunciations of the stant practice of which would save from many prophet Elijah, "he rent his clothes, and put bodily diseases, and quicken our souls in the sackcloth upon his flesh and fasted, and lav in sackcloth and went softly. And the word of the Lord came to Elijah the Tishbite saying, Seest thou how Ahab humbleth himself before me? because he humbleth himself before me I will not bring the evil in his days." In these cases was it the wearing of sackcloth, the rending of garments, or the abstaining from food that gained the for-

Lord had marked, to turn away from sin.

That the Jews often fasted by abstaining from with the fist of wickedness; ye shall not fast as ye chapter ever be heard in the congregation."

enjoin it. His language is merely "when ye fast i" He that hath an ear let him hear what the Spirit tain the aggregate of rights which we did not there were but 4 murders in 25 years, while in quires costly books, large expenditures of time, to such as cannot attain it, but by encouraging all with thine adversary quickly, while thou art in the way with him:" but he did not enjoin that we such is the inclination in man to abuse the good have an adversary. When the question was raised the warnings and promises given them, are spoken ence at the discretion or caprice of a majority, whose now be considered an axiom in political science, ages of God's providence, that it is not too much | why himself and his disciples fasted not, his answer that the Scripture would contain some well nigh abrogated the whole matter. "Can the children of the bridechamber fast, while the Nor do we find this supposition to bridegroom is with them? But the days will and vital portion of a Book, the perusal and keep- agreed to forfeit that right to live while God shall

ample support. Yet whoever studies come when the bridegroom shall be taken from with reference to the popular idea of them, and then shall they fast." As Bengel says, av perhaps be surprised at the paucity "then, not before or after." During the affecting by which that idea is sustained. Most scenes of his trial and crucifixion, and the anxiety s, at least in theory, inculcate the observ- and suspense which preceded his resurrection, no special seasons of abstinence from food as doubt they did fast. But where has the Saviour. There can be no doubt of the propriety either by precept or example set any religious wantages of this under existing circum- value on abstinence from food? True, he said of s, as a sanitary measure; and so far as it certain devils, "this kind goeth not out but by ates to the health, it may also have a religious prayer and fasting." There is sound sense in the remark of Bengel upon this passage. "The disweek, either for a proper develop- ciples were not accustomed to fasting; ch. ix. 14; body or mind, there can be no doubt it is and they seem not to have practised self-restraint with diligence in the Lord's absence." Their mental powers were clogged, and their faith

Peter fasted and prayed on the housetop, and out of paradise, and the children of Job fell into a trance. Here is no intimation that he abstained from food longer than was usual, but in the end." And these early examples the text informs us he was very hungry, and that dinner was being prepared. The Jews eat but subject of this essay is not the teaching twice a day, and they had ample opportunity to fast, if they did not eat too much at those times. ians, but the Bible doctrine of fasting, I shall be Their dinners were light, and their principal meal was near the close of the day-always after the ndeavor to produce the latter. This doc- hour of prayer, which was 3 o'clock in the after-

It will be noted that when anything of imporlucive to physical health and mental vigor, tance was performed, it was before the evening meal; and so said to be done with fasting. See diet to the benefit of the needy and oppressed. the wonders of the day of Pentecost, the choice Total abstinence from food is not the religious and consecration of Matthias to the apostleshipidea of fasting, but rather the natural result of the ordination of elders, and the setting apart of

We have now seen that Moses in the law did not require fasting, nor do we know that he pracster it is derived from the German fest, firm, tised it. Christ did not enjoin it, nor are we asdrong; Swedish and Danish fast, pressing, bind- sured that he ever observed any special seasons ng; Persian bastan, to bind, to make fast; liter- of fasting. It is very difficult to discover the illy signifying fixed, firm, close, tight. If on step-ground of the remark of Mr. Wesley, that "God ing into a carriage, the ostler should tell me to hath, in all ages, appointed this to be a means of old a tight rein, I should not understand that I averting his wrath; and obtaining whatever blesswas to prevent the horse from moving at all. If ings we, from time to time, stand in need of." a teacher is required to hold a firm hand in the Where have we any record of such appointment, nagement of boys, he does not forbid all spor- or how has God shown us that he ever made it? action, but only aims to keep them under We know more fully that God has made repentper restraint. In like manner, a religious fast ance and reformation, with or without abstinence

sackcloth, and sit in ashes, or put ashes or dust True, the popular idea of total abstinence from upon the head. No modern advocate of fasting od has the claim of antiquity, but so have many prescribes these or thinks them of any use. Why grave errors as well. In the early ages of our is this? Why select one item from the mass and are, the offices of priest and physician were gen- make it of such importance, while the validity of united in the same person. A firm regula- all the others is denied If fasting is for the moron of diet, and frequently a total suspension of tification of the flesh, (and that surely is the only hood, has always been a concomitant of medical point gained) then the use of the hair shirt and the lash, must be equally efficacious. But the prophet is explicit. "Is it such a fast as I have which was enjoined by the sacred personage, and chosen? a day for a man to afflict his soul? is it specially when we consider how difficult it is for to bow down his head as a bulrush, and to spread the masses to see the connection between abstinence of food and soundness of health. But it is a fast, and an acceptable day to the Lord;" Isa. a custom which has been as much observed by lviii. 5. All these outward self-inflictions are heathens as by Christians, and by errorists and utterly valueless in gaining the divine approval. But he continues, "Is not this the fast that I have It is a fact somewhat remarkable, that while chosen? to loose the bands of wickedness, to undo Moses enjoined the observance of several feasts, the heavy burdens, and to let the oppressed go and described all the rites and ceremonies accom- free, and that ye break every yoke? Is it not to panying them with minute detail, he appointed deal thy bread to the hungry, and that thou bring t one fast, and that in such a vague manner the poor that are cast out to thy house? when that it would almost seem to be rather a common thou seest the naked that thou cover him; and practice allowed than a new law enacted, Lev. that thou hide not thyself from thine own flesh?'s txiii. 26. They were required to "Afflict their Here the Lord has described minutely a fast that souls." a phrase which the English student would is pleasing to him. He has not forbidden abstihardly apply to abstinence from food, without a nence from food, nor has he the sackcloth and knowledge of the usages of the ancients, drawn ashes; and he has required the one as much as from other sources than the Bible. Yet this is all the other. What religious value can an enlightthat the Hebrew lawgiver enjoined in relation to ened conscience put upon a few hours of rigid self-denial, while all the rest of the life is given to voluptuous living? Hence the pertinent queswhere informed that he attached the religious idea tion by the prophet before quoted, "Is it such a fast that I have chosen for a man to afflict his beither ate nor drank for forty days and forty soul for a day?" Isa. lviii. 5, Margin. A better fast is for a person so to restrain himself, and keep his senses so unclogged that he may always Joshua and the elders of Israel lay all day on their faces before the ark of the Lord, and put to God and man. With this sentiment agree the dust on their heads, it is not said to be a religious words of Luke respecting the prophetess Anna: "she departed not from the temple, but served result of violent mental emotion-fear and cha- God with fastings and prayers night and day." grin that Israel should fly before their enemies? Luke ii. 37. Certainly he did not intend to tell us His words were, "O, Lord, what shall I say when that she lived without food. So again the apos-Israel turneth their backs before their enemies." tle in 1 Cor. ix. 27: "But I keep under my body Those who are conversant with scenes of and bring it into subjection; lest that by any mourning, have frequently seen persons in the means when I have preached to others I myself situation of David when his son was about to should be a castaway." See also the context. die, and he would not be comforted. He fasted Abstaining from food a few hours once a quarter, and wept. I have seen the wife whose husband or even once a week, can do but little to "keep under the body and bring it into subjection." It implies rather a constant curb on all the appetites and on all the passions. As Olshausen saith, "the

essence of piety is the inward reference of the whole life to God." Archbishop Leighton makes a remark to the point: "Personal fasting should be conducted secretly. Practice constant temperance. Better to let the bridle be always held short on the appetite, than sometimes to pull it in extremely, and

stumble and fall in both." I have endeavored thus briefly to set forth what I conceive to be the scripture doctrine of fasting -a doctrine in harmony at once with reason, revelation and the laws of our being; the con practice of many heavenly virtues.

GEORGE N. BRYANT.

EPISTLES TO THE SEVEN CHURCHES. The letters of Him, self-announced as the

"Alpha and Omega, the first and the last," adcarance of God? Or was it all these combined? dressed to the seven churches which are in Asia, either. It was a purpose of heart which the must be, to all other churches of the weightiest import. And yet how little regarded. "While," says Dr. Trench, "every chapter of food there is no doubt. And there is no less cer- every other book of the New Testament is set

tainty that it was of no value in the sight of God; forth to be read in the church, and, wherever there hay, he even reproves them. "Wherefore have is daily service, is read in the church three times we fasted, say they, and thou seest not? where- in the year, and some, or some portions of some, fore have we afflicted our soul, and thou takest are read oftener there, while even of the Apocano knowledge? Behold, in the day of your fast lypse itself two chapters and portions of others ye find pleasure, and exact all your labors. Be- have been admitted into the service, under no cirye fast for strife and debate, and to smite cumstances whatever can the second and third

do this day, to make your voice to be heard on high," Is. lviii. 3, 4. Again he commands the Prophet Zechariah to "speak unto all the people in part, from the belief that they are solely matof the land and to all the priests, saying, When ye ters of local and historic importance; that the fasted and mourned in the fifth and seventh month, churches addressed are or were the only interested In Lord reproves also their manner of fasting in his Sermon on the Mount; see Matt. vl. 16, 18.

True, he does not forbid fasting, nor yet does he iteration of the weighty and emphatic words, even those seventy years, did ye at all fast unto parties. And yet, who can read these not so

the end of the present age?

ing of which secures special benedictions, it were spare our lives, which is the essential precedent natural to suppose that the church would have laid the most marked emphasis on these utterances, and would, by every means, seek to impress the Christian mind with their eloquent and impressive language. And yet, as Dr. Seiss has remarked, "Exposition is also remarkably barren with respect to these Epistles. Though in every way marked as of equal account with the parables, they have not received a tithe of the atention. We have hundreds of disquisitions on other special discourses of the Saviour, where it which is the most sacred gift of the Almighty, is would be difficult to find tens devoted to these, his by his fiat alone to be taken away. last and most solemn, dictated from heaven, superscribed with his own marvelous attestations, and urged upon all by the seven-fold admonition to hear and ponder what they contain."

Besides, if "this portion," as Fairbairn says, brings fully and distinctly out what kind of perons Christ would recognize as 'the saints' who were to possess with him the kingdom, in what the power of enjoying, in safety and tranquillity, nanner they were called to make good their title their natural rights and the blessings of life." No to the character, what seductive influences and threatening dangers should strive to hinder them any natural right of an individual, much less the from attaining it, what prospects of bliss and glory awaited them if they did attain it, what condemnation and judgments if they failed;" and if, as so of the pretence of society to punish capitally, Trench also observes, "the warnings, the incentives, the promises, the consolations, and, generally, the instruction in righteousness in these conained, are for every one in all times, so far as they meet the several cases and conditions of nor serve in any degree to reconcile him to God, men," then was this Scripture like "all Scripture, written for our learning."

And more; shall we not conclude with the last are not an accidental aggregation, which might just as conveniently have been eight, or six, or the murderer for fear he might repeat the offense any other number; that, on the contrary, there is n some sort, represent the universal church; that we have a right to contemplate the seven as offerng to us the great and leading aspects, moral and that these churches are more or less representalive churches, and were selected because they are emselves, mutually fulfilling and completing ne another; that the great Head of the church ontemplates them for the time being, as symthat mystic seven, and giving many other indica-

which they are written, what shall be the charac-Christians as members of them, the judgments threatened upon the faithless, and of promises made to the faithful, to the end of this dispensa-A. F. BAILEY.

MY HIDING-PLACE. When clouds arise and storms assail, My heart shall feel no dread alarm: I'll hie me to my Saviour then. And rest secure from every harm: He'll fold me safely to his breast, He'll let me see his smiling face, And speak in tenderest tones of love, His bosom is my hiding-place.

When shadows dark hang o'er the way, And heavy clouds obscure the light, He quickly turns my night to day, He gives me sunshine clear and bright; If crosses be my portion here, He giveth every needful grace. When sorrows come I need not fear; His bosom is my hiding-place. When on the river's brink I stand, When angels come to bear me o'er, Supported by his loving hand, I soon shall reach the other shore:

'Tis then I'll sing in sweetest strains, My song shall be redeeming grace, And how when other refuge failed, My Saviour was my hiding-place. Manchester, Mass.

For Zion's Herald. CAPITAL PUNISHMENT.

REPLY TO BROTHER M'KEOWN-NO. II. In concluding my previous article I said this ould contain facts and evidences corroborative of the positions therein assumed. I will endeavor juxtaposition the points at issue between ro. McKeown and myself. His positions are subtantially these: That punishment inflicted mainly for the reformation of the offender and the proection of society, is no punishment, is a misnoner, in fact; that punishment not based upon retibution is subversive of all human and divine effected, the gallows was suddenly checked. What aw; that the death penalty is the most efficacious of all penalties to restrain men from the crime of Bro. McKeown vainly seeks to teach and establish murder; and that its removal would deprive soci- Extreme severity had been tried for many years ety of its greatest protection; that in the ordi- to no profitable purpose. Harsh measures, o ance given to Noah ("And surely your blood of capital punishment for numerous offenses had sigyour lives wil! I require; at the hand of every nally failed; but soon as capital crimes were re east will I require it, and at the hand of man: at the hand of every man's brother will I require was adopted, crime began to diminish; and to by man shall his blood be shed," etc.), God inended it an eternal injunction for the guidance of

Christianity. My positions are essentially opposite, as follows: That society has no right to take the life of an individual; that capital punishment is neither expedient, necessary, nor effectual to prevent murder, and hence cannot be justified; that its tendency is to increase rather than to diminish crime; that it fosters the spirit of revenge and retaliation, the parent of crimes; that the punishment of death for murder rests upon the principle of retaliation. which is in direct conflict with the teachings of Jesus and the pervading spirit of the gospel; and force for 200 years; and Montesquieu says, "It finally that all history, observation and experience unite in condemning the death penalty as a means of prejudice to the civil administration."

man in all civil governments; and that eapital

for the suppression of crime.

In the first place it is incumbent upon those who assert that society or civil government possesses the rightful power of life and death over its members, as a consequence of the social compact, to show in that compact the express provisions which convey that power. This has never been done, and annot be, for the best of reasons. Those who claim flicted the penalty of death; and the latter has, us?

to all churches, to all ministers and Christians to erratic legislation no man can calculate beforehand? While our object was to preserve, as little As the last words of Jesus, and, as a prominent impaired as possible, allour rights, can we have condition of all our other rights?" It is not the prerogative of society to claim the forfeit of an individual life as a sacrifice for the common safety, for not right to put an end to his life, not only is no surrender of this right under a social compact ever to be implied, but no man can, under this or any other contract, give up this right to society, or to any constituent part of society, for this conclusive reason—the right is not be to be conveyed. Life, The primal object of government is for the pro-

tection, not the destruction of life, liberty and property. The Constitution of Massachusetts says: "The end of the institution, maintenance and administration of government is to secure the existence of the body politic; to protect it, and to furnish the individuals who compose it, with part of its end is to surrender, or to take away last and dearest, or to debar him not only from the blessings of existence but from life itself. And on the ground of self-defense-it is wickedly absurd. Society, in taking the life of the murderer, against God, nor in any measure atone for his sin. nor in any manner affect the relation which he, as a moral and religious being, sustains to God. The victim can neither be defended nor avenged by writer quoted, "that these seven churches of Asia the death of the criminal. He is beyond the reach of either. And to inflict capital punishment upon under similar or other circumstances, is to punish, a fitness in this number, and that these seven do, not a crime, or even the intention to commit it, bu simply a suspected liability, which may or may not arise, and which may be effectually provided against otherwise than by death. To maintain piritual, which churches gathered in the name of that death is necessary as a means of self-defense Christ out of the world will assume;" * * * and is to affirm that prisons cannot be made escapeproof; that society has not the practical science to construct the proper depositories for the safeso; that they form a complex within and among keeping of its criminals; to seriously doubt which implies questionable sanity. It is equally certain that society can defend itself more effectually by other means than by destroying life, as that the olic of his universal church, implying as much in State can build sufficiently strong to secure the community forever against incarcerated criminals. What is the verdict of "the sure teacher, experience," relative to the tendency of capital punisherest and labor, then, should we contemplate the | ment to decrease crime, and so to protect society? Mystery of the seven stars and of the seven It is evident that death by hanging, the most ignogolden candlesticks;" that we may learn therein, minious method of punishment, is no terror to contended for, and which is now publicly contessed teristics of Christian churches, the exposure of to be a mistaken policy, from the fact that in England, out of 167 convicts who had been under sentence of death, 164 had attended executions; and also from its having become so common a mode of suicide. Often has it happened in this country,

that when and where executions have taken place, they have been followed by other murders more or less aggravated. Not long ago, in Ohio, the day on which a man was executed for the murder of his wife under circumstances of peculiar cruelty, another man near the place of execution murdered his wife in the same manner-an instance where the crime seems to have been directly suggested by the punishment. The world-wide phi lanthropist, Howard, tells us that in Denmark women guilty of child murder were sent to the spinhouses for life, a sentence dreaded so much more than death, that since the change the crime has been less frequent. He also noticed the fact that in Amsterdam there had not been a hundred executions in a hundred years, while in London, from 1749 to 1771, there were 678, or nearly 30 a year yet the morals of London were certainly not im proved in proportion. In France, capital punishment does not diminish the number of murders, which in 1831 amounted to 267, while the aver age of the preceding years was only 227. The criminal statistics of Holland and Belgium show that when the former country had ten times as many executions as at another corresponding length of time, their morals were no better, nor their lives, their limbs, their goods safer. And in the latter country, when executions were reduced from about forty to four a year, all crimes, including murder, diminished proportionately. After executions declined, murder declined; and if a diminution in the average of murders in Belgium. while there were no executions, to less than one tenth when they averaged most, does not show a sufficient change in a record of thirty-two years, to warrant the position here assumed-that fre make good my promise. Just here let me place | quent executions foster the propensity to murderpray what evidence will? The statistics of every country in Europe are to the same effect. Look at poor, misruled Ireland. At a time when executions for capital crimes abounded to a fearful extent, and were yearly incoming to an unheard of proportion, a change in the criminal code was was the effect? Why, exactly the reverse of what

the life of man. Whoso sheddeth man's blood, such an extent that with over 100 executions in 1822, she had none in 1840. In England and Wales, since 1810, more than 1,400 human beings have been executed for crimes punishment is not contrary to, but consistent with which have now ceased to be capital. For no one of these crimes was the death penalty repealed until facts were known and published, sufficient to establish by a perfect demonstration that that specific crime was rendered more frequent by the then existing state of the law. In London, for 16 years previous to 1827, no convicted murderer had been spared; for the next 16 years 37 per cent. were spared. Did murders increase? Nay, the executions were only one half what they had been. In Rome, by the Porcian law, it was forbidden to put to death a Roman citizen. This law continued in was never observed that this step did any manner

duced, and a milder administration of the law

Blackstone says: "Was the vast territory of the Russians worse regulated under the late Empress Elizabeth, than under her more sanguinary pre-decessors? Is it now, under Catherine II., less civilized, social or secure? And yet we are assured that neither of these illustrious princesses have, throughout their whole administration, inupon the full persuasion of its being useless, nay,

saith unto the churches,"—that they are addressed surrender, did we concedeour title to that life with Rome there were 12 times that number in a single and careful mental training, and these things are to all churches; and that, in some sense, at least, which our Creator has endowed us? Have we year, death being the penalty. Lord Suffield, in not in the power of the masses. Hence a special these churches and their characteristics, as well as consented to hold the tenure of our earthly existthat the indirect but certain tendency of the pun-ishment by death is to increase crime. He established it both by reasoning and by statistical proof. Among other facts, he stated this: "While Sir James Mackintosh was Recorder of Bombay, capital punishments were suspended altogether for 7 does not ignore but sanctify and use human methyears. The number of murders diminished during ods of thought, it will be perceived by what lofty only has no man actually given up to society the 7 years, there had been 18 convicted for murder, in all that pertains to an acquaintance with the

and 12 executions. that the proportion of convictions increases, as the ministry? Yet how amazing the igorance that ishment is efficient to prevent crime, much rather in proportion to the certainty of its infliction, than penalty repealed, than the crime for which that penalty had been denounced is suddenly arrested n its progress, while all other crimes continue to advance as before."

My next and last, will relate solely to the Scripural argument.

Boston, Aug. 1. G. A. B.

For Zion's Herald.

"COMING! COMING!" Listen, brother: listen, brother, Hear you not, I pray,

Murmurs like a mighty tocsin Swinging far away,-Nearer day by day?

Over all the din and clangor Of this life around-Rush of commerce-roar of battle .-That our ears confound: Booming-booming, slow and solemn,

Aye, you hear it; and the echo Makes your blood run cold! Well it may, it is the tocsin Of the day foretold! And its morning must be dawning

Swells that awful sound!

For the flowers unfold! Ah, you tremble! Fear you never, You that love the Right: Tremble traitor-tyrant cow'ring Neath the wing of night: Soon shall flame and flash around you

God's eternal light! Rise up! labor laden mortal. Stand upon thy feet: Be in order! seize thy weapon! You your foes shall meet: Downward they shall bend before you, Like the bearded wheat!

Downward falsehood and oppression, Every form of wrong; Downward turret, tower and dungeon, Shading earth so long! To the Right belong!

Downward bigot's creed and doctrin-All that man has made .-Council, synod, inquisition, Howe'er long obeyed,-All that Justice proves awanting In her balance weighed!

O, the Babel ve have builded. Though it touch the sky. Cannot-could not any longer Heavenly truth defy! Is not all the superstructure Founded on a lie?

O, there's something coming-coming. Earth has never known! When the time or what it may be Is with God alone; But the soul, devoutly listening,

Coming, like a mighty besom That shall sweep away All the idols that we worship,-Systems we obey,— All the dust and dross of ages From the light of day!

Boston, July, 1866. C. Henry St. John.

For Zion's Herald.

HOLY SCRIPTURE. What a theme! How easy to feel, how hard to ell the beauties and glories of the Bible! Sole volume fitted for every class, intelligible, inexaustible, to all! The plain unlettered man drinks n with eager thirst its simple truths, and finds comfort for his trials; the cultured mind knows nothing to rival or replace its marvelous records, and willingly devotes laborious days to its study. He who has pondered its pages needs no further proof of inspiration than they themselves afford; it is to him like no other book, the pearl of great price. How strange is it, then, that many Chrisians have so little real appreciation of their rich inheritance. We read wonderingly with what enthusiasm the people of Wickliffs's day and Luther's received the Bible, when the long hid treasure was first brought forth to their hungry gaze, and we wish at times that the same freshness could be imparted to revelation in our age. But there are, beyond a doubt, almost as great discoveries still awaiting those Christians who have only skimmed the surface of the book; there are clear, unfathomable depths of divine truth which he who will may enter. How beneficent God's with our religious progress, so that perpetually as miliar unfold new beauties to our astonished vision. Keep pace with our progress? No, it ever outstrips it, and invitingly beckons us on to greater attainments. Thus it is true that the more we draw from this well of living water, the more remains for us behind, the reservoir increases by

What a joy fills the glowing heart to see from some well conned verse a new meaning as by magic rise, and to behold what seemed a barrer wilderness blossoming like a rose. In the strength of that meal the believer goes many days and nights. Then it is he exclaims with Job, "I have esteemed the words of his mouth more than my necessary food," or with the Psalmist, "I rejoice at thy word as one that findeth great spoil." Why do not all taste these delights? We are persuaded that lack of faith is the chief, perhaps the only hindrance. The author of this sacred book can alone explain it, and without the Holy Spirit's guidance the attempt to penetrate its passages will only result in confusion and blindness. The self-despairing cry of fervent faith, and that only will certainly bring from on high the wisdom needed to comprehend God's word. When shall we cease to lean upon our own understanding,

The devotional study of Holy Scripture is open

ordained to expound the divine oracles, to guard them against corruption and misconception, and to become agents for making known the will of God to all mankind. This it will readily be seen constitutes no small part of clerical functions. And when it is remembered that the Almighty that period to six, whereas, during the preceding motives we are called to the highest proficiency Bible. Is it too much to say that he who wit-"And the evidence is all to the same effect as tingly omits anything that would afford him closer egards criminal justice in our country. It proves intimacy with the revealed word, is unworthy of you abandon an inhuman punishment; and pun- prevails, even among the best informed with regard to the sacred writings; amazing in view of the paramount importance of the volume, and in the degree of its severity. No sooner is a death view of the thoroughness with which other departments of learning are now investigated. Few indeed can do with the Bible what every welldrilled Freshman can with Virgil; give an independent opinion on the meaning of each word in the original, discuss disputed passages, explain local and historical allusions, furnish biographical and geographical sketches for all proper names, supply needed information about customs and traditions, in short evince a mastery of the subject in hand. Is this asking too much? Can any

abor be too great that brings us to a better

knowledge of the book of books, the lamp of

life sent down from heaven? Furthermore, the critical study cannot be separated from the devotional; it affords for it the surest basis; it enables us to correct dangerous errors, to defend truth from the attacks of skilled assailants, to penetrate through the outer husk of form to the inner meat of substance. Said John Wesley in an Address to the Clergy, "Without a knowledge of the literal meaning of every word, verse and chapter, there can be no firm foundation on which the spiritual meaning can be built." Henry Martyn, when engaged in translating the Bible into a foreign tongue, said, "Never did I see such wonder and wisdom in this blessed book as since I have been obliged to study every expression." To the inquiry, whether a minister is justified in resting his life work on the English verion of the Scriptures, we unhesitatingly answer, no, he is not, if the defect can possibly be remedied. For while we are continually called to bless God that our translation imperils no doctrine, conceals no vital truth, it does obscure many, and especially mars the beauty of the sacred narrative in abundant instances. There are not only countless places wherein no translation can adequately express the Greek, but there are also very many places made incomprehensible by the changes in our own language during two hundred and fifty years, and still others where a wrong rendering was given at the start, which the advance in classical knowledge enables us now to correct. To illustrate this, we furnish a list of e improved by the change proposed. We have chosen those only in the case of which there can be no discussion as to the lawfulness of the alteration; our authorities are Alford, Robinson, Trench, Lange, and Wesley, scholars whose capacity and reliability are undoubted. In the first place, there are some words for

which others should almost always be substituted,

since the ground they now occupy is materially

different what it was in 1611. Hence for "coasts,"

read "borders," as in Matt. ii. 16, xv. 21, xix 1

Mark vii. 31; for "ordained," read "appointed,

as in Mark iii. 14; John xv. 16; for "virtue, read "power," as in Mark v. 30; Luke vi. 19, viii. 46; for "generation," read "offspring," as in Matt. iii. 7, xii. 34, xxiii. 33; for "fellow," read "man," as in Matt. xii. 24, xxvi. 61, xxvii. 47; Luke xxii. 59; John ix. 29; for "will," read 'desires," or "is pleased to," as in Matt. xi. 27, xx. 14; Luke xiii. 31, ix. 24; John v. 40, viii. 44. In the second place, there are many individual expressions which convey a modified or wrong idea, and not entirely what the Holy Spirit intended. In Matt. vi. 34, for "thought," read "anxious thought; "in x. 4, for " Canaanite" read Canaæan; since Simon was a lineal Jew; in xii. 23 omit the "not;" in xiii. 21, for "by and by," read "immediately: "in xix. 10, for "good." read "expedient;" in xxi. 33, for "into a far country," read abroad;"in xxiii. 26, read "cleanse first the inside of the cup; " in xxvii. 44, for " cast the same in his teeth," read " reviled him;" in xxviii. 14, for " to the governor's ears," read "before the governor." In Mark ii. 18, for "used to fast," read "were fasting;" in iv. 37, read "it was now being filled;" in iv. 41, read "who then is this;" in vi 21, for "estates," read "men;" in vi. 25, for 'by and by," read "immediately," also in Luke xxi. 9, the same; in vi. 56, for "streets," read "market places;" in xii. 39, for "uppermost rooms," read "chief places; " also in Matt. xxiii. 6. and Luke xiv. 7, the same; in xv. 37, for gave up the ghost," read "expired." In Luke iii. 9, for "is laid unto the root," read "lies at the root;" iii. 23 should read, "and Jesus himself was about thirty years of age when he began (his ministry); in viii. 31, for the deep," read "the bottomless pit;" x. 40, for "cumbered," read 'distracted;" in xiii. 7, for "cumbereth," read 'injures" or "spoils;" in xxii. 32, for "art converted," read "hast turned again; " xxiv. 25, for "fools," read "without understanding." In John i. 14, for "was made," read "became;" in i. provision that his word should always keep pace 30, for "is preferred," read "takes his place; in i. 43, for "would," read "was minded to," we reach stages more advanced, precepts long fa-61, for "when Jesus knew," read "but Jesus knowing;" in vii. 19, for "go about," read seek;" in x. 15, read "as the Father knoweth me and I also knoweth the Father," connecting it by a comma with the preceding verse; in x. 16, for "one fold," read "one flock; " in xi. 37, read have caused also that this man;" in xiii. 25, for "lying," read leaning back; in xiii. 2, for 'ended," read "come," in xvi. 31, read "ye do now believe; " in xviii. 25, omit the " not " in the question; in xix 30, for "gave up the ghost," read yielded up his spirit;" in xxi. 11, for "went up," read " went on board." In addition to these corrections, it may be remarked that as a general rule, the marginal readings give more nearly the sense of the original than the text itself. Examples of marked improvement are the following: Matt. x. 16; Mark vi. 20; Luke xvii. 21.

> without this qualification cannot be regarded.
>
> It shall tell you how I vas. I put mine fully prepared for his responsible office. In this con mine head, and there was one pig bain. Then I put mine hand on mine pody, and there was anoder. There was very much bains in all mine. cause of education is taking hold of the hearts of the people as never before, while it is winning its lawful, and we trust permanent place in their affections is it not a fitting time to raise the

pportunities. Thus shall we lay broad and deep e foundations of progress through the hundred ears to come that shall even outstrip the century behind us.

Pennington, N. J.

For Zion's Herald.

THE BIBLE. The most abused text in the Bible is this Stand still and see the salvation of God." It never was commanded but once, and only when for a short time, the children of Israel could not do a thing more themselves. But those who love to preach "Faith without works" are always quoting it, and making a general application of it, with the same fondness that old bachelors do the following: "They that marry do well, but they that don't do better." (See 1. Cor. vii.) I have listened to the pulpit more than fifty years, and never heard one of these errors there corrected, till quite lately. Verily, "Expository reading" the Scriptures is very instructive; and when ministers will more uniformly practice it, their salaries ought to be raised where they are not enough

For Zion's Herald.

A STAR.

As we survey the grand old heavens, amidst all their sublimity and glory, the eye rests upon a star that throws its gentle light upon the path of the poor pilgrim of earth. It's not a comet, leaving behind it a path of darkness and gloom, nor a sun dazzling by its unsurpassed brilliancy, but simply a little bright star shining down upon the sailor, as, far away from home and friends, he is rocked on the ocean's wave; or upon the bride, as flowers are opening at her feet; or the mother, as she watches beside the couch of her dying child; or as an angel's eye upon the lonely and solitary grave in the wilderness. Reader, be thou at least little star in the church of God. E. A. H.

The following is an account of the finding of

he famons Sinaitic manuscript of the Bible, fifeen hundred years old, by Prof. Tischendorf, of Germany:

He saw some fragments of it at the time of his irst visit to the Convent at Mt. Sinai, in 1844. On his second visit, when he went amply supplied by the Saxon government with the means for pur-chasing it, he could not find a trace of it; and chasing it, he could not find a trace of it; and when, on the occasion of his third visit, about seven years ago, he went out as the special agent of the Russian Emperor, he was for a long time equally unsuccessful. At last, when he was about abandon the search, the precious relic was dis covered in a corner of the cellar, and was committed to his hands to be taken to Russia. The secret charm exerted in this case was due not so much to the influence of Russian gold, as to the fact that the established church of that empire is of the Greek faith, the same as that of the Sin

Tischendorf told me that he was hardly able to off his excitement, he spent the night in transcribing the whole of one of the Epistles. His reception on his return was such a one as princes show to princes. The occasion was one of great solemnity and magnificence at St. Petersburg, for it was recognized, not only there but all over the ivilized world, that the discovery of this manuscript is the most important event of the age, looked at in connection with the authenticity of the New Testament and the whole biblical record. The original was photographed with the utmost care, and copies were sent to the leading libraries of the world.—Traveller.

"The King of Armenia not fulfilling his engagement, Cyrus entered the country, and, having taken him and all his family prisoners, ordered

are now sensible of your error. And what will you give me if I restore your wife to you?"
"All that I am able."

"What if I restore your children?"
"All that I am able."

"And you, Tigranes," said he, turning to the Now, Tigranes was but lately married, and had

great love for his wife. "Cyrus," he replied, to save her from servitude, I would willingly down my own life." Let each have his own again," said Cyrus;

and, when he departed, one spoke of his clemen-cy, another of his valor, another of his beauty and the graces of his person; upon which Tigranes asked his wife if she thought him handsome. "Really," said she, "I did not look at him."
"At whom, then, did you look?"
"At him who offered to lay down his life for

Greater love has no man than this,—that he should lay down his life for his friends. Tigranes was willing to die for his wife; but, while we were yet enemies. Christ died for us. How far

HOW HE WAKED HIS CONGREGATION. The following we clip from the local column of

this love all earthly love excels!"

the Kansas Radical for July 21: "Last Sabbath the M. E. congregation was **Last Sabbath the M. E. congregation was stirred from a drowsy lethargy by the startling announcement coming from the pulpit, that the day of miracles was passed. The pastor stated, a sleepy fellow fell out of one of Paul's audiences out of a three story window and "winked out" when he struck bottom. Paul restored him. But the scripture is very silent about the restoratives tor informed his congregation that if any of his audience fell asleep and tumbling out the window were killed, he could not restore them back to

"I learned a good lesson when I was a little girl," says a lady. "One frosty morning I was looking out of the window into my father's farmwhere stood many cows, oxen, and horses, yard, where stood many cows, oxen, and horses, waiting to drink. The cattle all stood very still and meek, till one of the cows, in attempting to turn round, happened to hit her next neighbor, whereupon the neighbor kicked and hit another. In five minutes the whole herd were kicking each other with great firm. other with great fury. My mother laughed, and

a:
 See what comes of kicking when you are hit." "Just so, I have seen one cross word set a whole family by the ears, on a frosty morning. Afterwards, if my brothers or myself were a lit-

the irritable, she would say:

"Take care, my children; remember how the fight in the farm-yard began. Never return a kick for a hit, and you will save yourselves a great deal of trouble."

A DUTCHMAN ON TEMPERANCE.

The following speech sets forth, in a very brief If such are the defects in our Bible, it may be suggested that a revision of our version is needed. However that may be, for we have not space to discuss it here, every minister should be capable of supplying such a revision to his flock, and without this qualification cannot be regarded as fully prepared for his responsible office. In this

ZION'S HERALD AND

FROM OUR MISSION ROOMS AT NEW YORK. EXTERED 13TO REST.—Mr. Francis Hall, one of the managers, and long a vice president of the Mis-sionary Society of the M. E. Church, departed this life on Saturday evening, the 11th instant, in the eighty-second year of his age. At the organization of our society, in the Forsyth Street Church, in the city of New York, on the evening of April 5, 1819, city of New Tork, on the evening of April 5, 1819, he was chosen clerk of the society, and filled that office for twenty-five years. He was the first layman in our church ever elected to the office of vice president of the Missionary Society, and sustained that relation up to the time of his decease. The fidelity with which he was found in his place in the Board was the least of the invaluable service which he rendered the society through a period of forty-seven years. A man of unsulled fame in the security of the seven years. lar and religious world, it was impossible to prevent his name from being a tower of strength is such an association as that of our Missionary Society, which he lived to see increase in its resources from \$23.04 the first year, to \$642,740.67 during the last year, 1865. Its expenditures for the first year, and the second strength of the second strength of the second seco twelve months of his connection were less than 8500, and of the first six months of this current year were more than \$500,000! He has been greatly beloved in all his church relations, and in consequence of his diligence and fidelity, particularly in the missionary cause, his name has been long known wherever the people called Methodists are known. "He was a burning and a shining light," and contributed to the measure of his ability in and contributed to the measure of his ability in every way to spread the mission work all over these states and territories, as also into every for-eign field which we occupy. He has also been the chairman of our Committee on the Missions in India and Turkey from their commencement. He was also one of the original corporators of the North River Bethel Society, for the preaching of the gos-pel among Scandinavian seamen and residents, a originating under the patronage of the and lived to see it spread its labo cease, one of the only three of the original member of the Board remaining in its service. We have as a society a rich inheritance in his name and services, and can desire nothing better for oursevies and his surviving associates in this great work than the happiness of our departed brother in being found "faithful unto death."

DOMESTIC MISSIONS, WHAT VIRGINIA CONFUR-ENCH.—The first quarterly report of the missions under the charge of Rev. J. L. Clark:

I. New Martinsville.—When this work was first constituted a mission I do not know, as there are no records within my knowledge which will give the time. This work has been doing better the past year than for any former period. Bro. Rogers has done his work faithfully and successfully. Number of members, 142; probationers, 99; number of Sunday Schools 2: officers and teachers 29; exholy Sunday Schools, 2: officers and teachers, 29: schol ars, average attendance, 129; volumes in library 404. The prospect of improvement in this work is

II. South Wheeling.—This charge has received occasional help from the Missionary Society for a number of years, but when first made a mission I have no means of knowing. There is a population here of about 3,000, two thirds of whom are Ge here of about 3,000, two thirds of whom are Germans. There are two church buildings in the place, a Presbyterian and Methodist. The Presbyterians have no pastor. This work for many years past has been in the hands of young and inexperienced men. The membership is small, mostly women of limited worldly means; but they pay more for the support of their pastor, per member, than any other charge in my district. Number of members 33 more along the support of their pastor, per member, than any other charge in my district. district. Number of members, 63; probationers, 14; 1 Sunday School; 25 officers and teachers; 180 scholars, (average attendance); 500 volumes. A good many children of German parents attend the Sunday School, and by this means they will grow into a good English congregation.

III. Fishing Creek Mission .- This is a new wor rmed at our last Conference, all the territoring new except one appointment taken from the w Martinsville Mission. Bro. M'Elfresh, wh has charge of the mission, is doing well. He has charge of the mission, is doing well. He reports 56 members and 67 probationers, 2 Sunday Schools, 13 officers and teachers, 94 scholars, no libraries. They were raising money to purchase books, etc. The country embraced in this mission has been destitute of preaching for nearly five years.

This mission will accomplish good. MONTANA TERRITORY .- Rev. A. M. Hough writes "Finding myself the only laborer in this vast mis-sion field, with a church at Virginia city and the same at Helena, one hundred and forty miles apart, and finding it impossible to supply both cases, I moved my family to this place the second week in April, since which time we have built a parsonage the labor of which, except three days work, was done by my own hands. Our congregations have been good. Last Sabbath, July 1, was our sacramental occasion, and it was a very precious season lowed together around the sacramental board Ten united with us by letter and one on probation Three of those who united came from sister

should never know a word, so far as its contents are concerned, were it not for the following, which we find written on the fly leaf by Rev. Albert I ole, March, 1866 dated Constantino "Bunyan's Pilgrim's Progress, translated int

This is a neatly gotten up 16mo. of two hundred and fifteen pages, creditable to all concerned in and fifteen pages, creditable to all putting it before the world of letters.

LAY REPRESENTATION.

Dr. Stevens' third article on this subject pres ogy for discussing the subject now, rather than at ne of agitation on other questions, is of no only as it indicates that the p now simply on its own merits, and entirely dis-onnected with any other issue, which is not cor-But for the organization of the "Preachers and Laymen's Union" several years ago, and the nes of its friends in the Ger ences of 1856 and 1860, leading to the establish ment of a paper called *The Methodist*, the presen ould never have occurred. So we he lieve, and shall try to prove when it be

necessary.

He says the friends of lay delegation ask it "be cause the advanced development of the denomina tion has naturally normally created the demand, and "our future good standing, our respectability depends upon it." Here is a new idea. It is gen erally understood that the failure of a system ce of its unsuitableness to the osed, and suggests some modification; but Dr tevens tells us, if I understand him, that the suc eess of our system, which is without parallel in the history of religion, has created a demand for its narily, too, religious bodies are respected according to their piety and usefulness. Ing to their plety and usefulness. "It is one of
the blessed effects of religion [says Bro. Stevens,]
both personal and public, that it gives respectability to its subjects." Yet he teaches us that "our
future good standing, our respectability, depend
upon" the radical modification of our system at a
single point about which this great "Christian and
secular world" knows little and cares less. Now
that I value the good opinion of other denominations and of the world as much as my friend, Dr.
Stevens, I will not deny. It is valuable to any Stevens, I will not deny. It is valuable to an But this cutting and carving our printhods to make them conform to po and methods to make them conform to popular opinion is not the way to get it. Individuals and churches which think and act for themselves, and undertake something great and noble for God and the world, and achieve it, will command more rethe world, and achieve it, will command more respect than mere caterers for popular favor. Methodism originally took bold issue with the other churches and the world at many points, and ha fought it out on that line" until it has come to b respected for its singularities. Other churches vote on their doctrines, adding to and subtracting from them to keep up with the "spirit of the age," while our doctrines are unalterable Methodist bodies, to which we are so often referred we imitate them in this too? Away with this poli Let us do right though the heavens fall.

But the doctor says our system "is incompatible with the political genius of the country." Suppos it is: what then? So is every church system in the land, if he means that it is not modeled after th al and State governments. And they ough because they are voluntary institutions, and ack the authority and jurisdiction of the State. . What propriety is there, then, in this indiscrin loves republicanism better than the members of our church, but this boisterous fallacy has always proved too flimsy to beguile their sound discernment.

They believe that they can have such a system, with its pacific and benificent ends, under the civil system of the land, with as much, nay, more propriety than the latter can maintain an army or navy, pecuniary companies, involving the phousands, can deviate from the precise of the State; but by the sweeping generalization of our opponents we would not only be compelled to abolish our military and naval regimen, but also the authority of the parent in the family, the gov-ernment of most of our literary institutions, and the discretionary arrangements of most of our business combinations."—Stevens' Church Polity, p.

Another argument urged is that we have had nu is agitations and divisions on the question, ring once in "every fifteen years," and "this outline to be the case so long as we continue ievance." That we have had agitations and divisions among us is admitted, but what church has not had them? The Presbyterians and Baptists are commended to our special imitation, but who can tell the number of their divisions and tribes? We have had two secessions from us in particula connection, resulting in the formation of the Protestant and Wesleyan Methodist bodies, but in both and Wesleyan Methodist boules, on the Bris-e cases the chief grievances were the Epis-e cases the chief grievances were the Episcopacy and Presiding Eldership. Hence they left both of these offices out of their system. If anything is to be abolished for the sake of peace it should be the Episcopacy, as it has occasioned more

are scrupplous of disturbing the peace of the church and the consciences of mistaken brethren, by an example of revolt, or even of disputation." Indeed! This is being very loyal, and loving the church very much. But who originated the present "disputa-tion?" Who have held all the conventions to keep it up? Who nave held all thousand dollars at the convention at St. Paul's Church as an agitating fund to

it up? Who raised eight thousand dollars at the convention at St. Paul's Church as an agitating fund to pay for writing and circulating documents and other disputatious measures? But I will not press this point. The mode of relief we have suggested is not a "prostitution of logic." Let me repeat our settled convictions on this subject:

"The Church is a voluntary association, entered into for religious purposes. Whoever enters into its communion is entitled to all the immunities which the articles of association hold out to him and no more. If he finds upon experiment that the religious advantages he acquires do not compensate him for the sacrifices he is required to make, he has an indispensable right to withdraw from the community; but he has no right to demand of the church to change her economy for his accommodation. Is it alleged in reply that many enter the church young, or ignorant of the terms of its compact? We answer, It is not responsible for this; its Discipline is made accessible to all; all are urged to read it and judge for themselves. . . . Is it further replied that the members of the church have invested property in church edifices, etc., and ought not to be required to sacrifice it? We answer, that in respect to our free houses (and ought not to be required to sacrifice it? We answer, that in respect to our free houses (and most of them are free) such investments were not terms of membership. They were voluntary benefactions, by which the donors acquired no property in such free churches. They were erected for any and all who choose to use them. . . . The original design being fulfilled, we complaint can be just on the part of those who may choose, after such charities, to leave the cause to which they were given "—Stevens' Church Polity, pp. 117, 118.

"The assertion that 'we suffer habitual dispar gement' because we have not lay representatio is without foundation. Our own reformers dispar-age us more than all others. We never knew a convert to refuse to join us on this account; but we have known judges, and lawyers, and other in-telligent persons to come to us from other denomi-nations after a most careful comparison of our system with those we are desired to imitate, prosystem with those we are desired to limitate, pro-nouncing it the wisest church government in the world. Many, too, who left us to try the new principle, have come back to get rid of it. And some who intend to return warn us against the ex-periment. Rev. A. Shinn, a distinguished radical of 1828, wrote an admonitory letter to the seceders of 1843, stating the painful results of his experience."—Stevens Church Polity, pp. 123, 124.

In passing, Bro. Stevens hits off what he is pleased to call "the starvation argument," against a settled principle in government, namely, that "the power of patronage, that is, of furnishing or withholding supplies, is the power of control." Still the argument is valid. Our position on this point is well stated in the following extract: "In those churches which have a lay representation, the passes is well stated in the following extract: "In those churches which have a lay representation, the pastors make legal contracts with their people, and have legal remedies to enforce their fulfillment," (extending to the attachment and sale of all their church property.) "We make no such contracts, and have no such remedies. In this case our system is more scriptural, and renders us more dependent. It places us, in fact, not only from year to year, or from quarter to quarter, but from week to week, within the reach of such a controlling check on the part of the people as is possessed, we check on the part of the people as is possessed, we verily believe, by no other denomination whatever; and which is considered, both by them and us as a relinquishment of what might be claimed on our part fally equivalent to the relinquishment on their part of direct representation in our General Con-ferences."—Stevens Church Policy, pp. 163, 164. The introduction of lay representation will inevtably inaugurate the contracting system with it

legal claims and litigations, unless it is intended t put the ministry completely under the feet of the laity, and make us less like other denominations than we now are. Brethren will do well to think of this before they commit themselves to the proposed modification. Dr. Stevens and his associates may insist on going for only this one simple change, but they will find that it will necessitate several others which they will hardly wish to make.

His argument from history is of no account. History may alternately prove the divine right of kings, bishops, and people to rule the church; but in proving so much it proves nothing to his purpose. It is after all true, as is generally conceded, that the Scriptures prescribe no specific form of church government. Believing as we do that true and that they are responsible to him for the right It is after all true, as is generally conceded performance of the work, we can see no propriety in asking them to submit themselves to the control of other men, however good and wise, who are not thus called, and do not share their responsibilities. If our ministers were called by laymen it would seem reasonable that they should direct their la bors. But in recommending them to the Confer ences they do not call them, but express the conences they do not call them, but express the conviction that God has called them, and leave them to their responsibility to him as his "shepherd," messengers," "embassadors."

Dr. Stevens' concluding remark is sensible; it is this: "American Methodism cannot be impeached.

for the fact that it has grown up without lay repre-sentation. . . . Historically it is unblamable in this respect." Thank the Lord for this. I believe it to be true in the fullest and broadest sense. The father then, did right in not granting lay represent to the agitators of 1820-1828, though they good and strong men. Dr. Stevens and the church did right in withholding it from Bro. Scott and his friends in 1840 The General Conferences of 185; and 1856 did right in voting squarely against it They had the argument. The demand was unrea sonable, and inconsistent with our spiritual object and peculiar responsibilities. The change was haz ardous. So we are agreed that the church is "un blamable" in resisting the claim for lay represent tion up to this time. But what has happened to make it our "duty" to grant the claim now? Ou principles and policy have not changed; our objects and work are the same; our field of opera ions is wider and more extended than ever. Man of our people are still "poor, unlettered, scattered over long circuits, and in the wildernesses of the country." Our Conferences are "but brief assem blies of itinerants to arrange their work annually. Our system is still "innocent in its design and a Our system is still "innocent in its design and ad-ministration." Pray what has taken place to make "a revision and modification an indispensable duty?" Bro. Stevens, I am aware, has changed his opinions, but the church has not changed hers. It opinions, but the charce has not changed hers. Is taid that we now have great and good and rich men in our field? We always had them. Are we told that our educational and benevolent interests have grown to gigantic proportions? I admit it but unfortunately for the argument, they are chiefly managed by the laity, not by either the General of Annual Conferences. Our schools and colleges are chiefly chartered institutions in the States when they are located. The same is true of our mis sionary, Sunday School, and other benevolent soc eties, and the corporators are to a large and in some cases to a controlling extent, laymen. I ask again, What has happened to make it the "duty," "the indispensable duty" of the church to take the back track and revolutionize her polity? Nothing imply archives to instiff any such processor. simply nothing, to justify any such movement. The fact that a few good brethren have undertaken to force it upon us is undeniable, and the church wil he as "unblamable" in resisting them as she w resisting their distinguished predecessors; a is to be hoped that she will do it as faithfully. We reach the conclusion, then, that our plan We reach the conclusion, then, that our plan both right and expedient as it is. It has oppress no one; it has sayed us the disgrace of litigation between preachers and people, has rendered us the most harmonious and successful church in the coun-try; and if we have kept it up one full century without incurring blame, we are certainly safe in cor tinuing it another. Indeed, to change it now on the mere hypothesis that something else may work

etter, is little short of treason. JAMES PORTER.

THE MAINE CONFERENCE AND LAY

DELEGATION. I have been waiting for months, in hopes the omething might appear in the *Herald* from som rter, giving a reasonable explanation of the ange and inconsistent course of the last Maine aference upon the subject of Lay Delegation. nuarter. The fact that no one has ventured to appear as it defender, and the additional fact, that the actiof the Conference upon the Report of the commit-tee on Lay Delegation has been suppressed, and does not appear in the published Minutes at all, is at presumptive evidence that some of its m pers are not very ambitious to have their Confer-ence doings upon this question published to the

But the friends of Lay Delegation do not choos to let them escape responsibility in any such way. On the 5th day of the session the Committee on Lay Delegation, through Rev. C. C. Cone, its chairman, made a report in favor of it. The published Minutes say "Dr. Porter made a telling speech not in favor of Lay Delegation," and that is the end of the chapter so far as the published record is concerned. The secretary in his report of Conference proceedings, in the Herald of May 23d says, "the whole subject was laid on the table;" which everybody knows is a parlimentary resort to kill a thing.

In what kind of a predicament do the members of the Main Conference when the wastern than the conference of the Main n direct antagonism with their past action for the last half dozen years, and turn an undignified sor ersault upon the question of Lay Delegation. many years the members of the Maine Confe have annually passed resolutions "in favor of the introduction of lay delegates into the General and Annual Conferences." The published Minutes from year to year confirm this statement. During these

series of years did the members of the Conference act understandingly, or were they deceived? Such

division than anything else. But I have no faith in this method of peacemaking. The better way is for us to vindicate our God-honored system, and let for us to vindicate our God-honored system, and let any who find that they have made a mistake in joining our church, go where they can have things more in accordance with their democratic longings.

But Bro. Stevens says that this suggestion "is an abuse, a prostitution of logic. These laymen make up the body of the church." Not by their numbers certainly. "They are bound to it by the strongest memories; all its edifices and other properties are acred investments of them or their fathers. They are scrupulous of disturbing the peace of the church and the consciences of mistaken brethren, by an example of revolt, or even of disputation." Indeed! This is being very loyal, and loving the church very strange in the strongest of the church and the consciences of mistaken brethren, by an example of revolt, or even of disputation." Indeed! This is being very loyal, and loving the church very strange is others distinguished for high mental culture, and others distinguished for high mental culture, and all claiming to possess sufficient wisdom and ability to conduct the entire legislative department of the church, to be so overcome by the "telling speech" of an invited guest as to make an entire about face" upon a great and important question to say the least of it, is not very complimentary their wisdom, judgment or good sense. It show an indecision of character, a fickle-mindedness and want of self-respect, not at all flattering to the

official representation of the largest religious bod of Christians in Maine.

3. This vote of the Conference shows an incor sistency of action which, if not connected with so dignified a body, would border on the ridic-ulous. For years this very Conference has by res-olution invited the District Stewards to send Lay Delegates to attend its sessions; and, availing themselves of these invitations, the laity has been there represented. This is one of the stronges concessions that could be made that lay delegation is right in principle. For the Conference to invite Lay Delegates to come in and participate in their deliberations, and then vote down the report of a committee favoring the principle, is too much like a man's inviting a friend into his house, and then turning round and politely informing him that he had no business there.

4. The members of the Maine Conference in their

recent action arrayed themselves against the spirit of the age in which they live. It needs no prophetic ken to see that Lay Delegation must come. The men of deep learning, broad, expansive ideas—the men of deep learning, broad, expansive ideas—the live, progressive men among the clergy—a great majority of them, led by Bishop Simpson, Dr. Durbin, Dr. Stevens, Dr. Hatfield, and other master spirits in the profession, are for Lay Delegation. So among the laity—the hard working, influential, benevolent laymen are overwhelmingly for lay delegation. God is in the work, and it will go on. Timid men, conservative men, and old fogies may try to dam up the deep swelling current of popular opinion which is rolling on in this direction; but their efforts will be abortive, and they themselves submerged beneath the onward flowing waves. But I do not now propose to argue the general But I do not now propose to argue the genera question; with your permission, Mr. Editor, may have something to say about that hereafter.

CENTENARY DONATIONS.

WESLEYAN SEMINARY AND PEMALE COLLEC While other institutions of learning have been taking thorough measures to bring their claims be-fore the attention of the public, in order to secure a generous remembrance in the Centenary donations of the people, the Maine Wesleyan Seminary and Female College has thus far observed a modest silence. Its claims to generous consideration are of this account no less important. In the opinion of the Centenary Committee ap pointed by the Maine Conference, the Centenary

donations of the people of this Conference should to a large extent, be bestowed upon this institu-tion. This is the only Methodist School within the tion. This is the only Methodist School within the bounds of the Conference, and in its influence upon our cause in this Conference it is far more important than all other institutions of learning. Its claims upon the generosity of the people are proportionably paramount. Our frontier locality, remote from the great commercial centres of the country, allows of but comparatively small opportunity for the acquisition of wealth. A careful hus bandry of our resources will be necessary to provide for the institution an adequate endowment. vide for the institution an adequate endowment.

While, therefore, it is to be hoped the people of this Conference will generally remember all the good objects claiming their munificence, they should ot forget their own Seminary and College has the Arst and largest claim. This Centenary year should not be allowed to pass without placing this institution upon a broad and permanent financial basis. It is now free from debt, and usually overcrowded with students. An enlargement of its accommodations is an obvious necessity, to provide for the increasing number of students, and to improve the advantages of the school. We should respond with cheerful generosity to such demands as result from the properity of our cause. The institution is already a great and valuable power. It is wise to add to its strength. It would be wretched policy, by our lack of generosity, to suffer it to decline.

A new chapel is much needed. The room now occupied for that purpose can easily be finished into rooms for students, which are much needed. Rooms also are wanted for the Library, Cabinet of Natural he Board of Instruction may be strengthened and dequately sustained without increasing the cost of struction to the students.

and dollars could be used for the bjects greatly to the advantage of our cause. In view of the great work providentially devolved upon the institution, this is a modest demand. Ou Seminary and College will amply repay the churc for all her labor and sacrifices in its behalf.

Kennebunk, Aug. 15, 1866. S. ALLEN. TO THE LOCAL PREACHERS OF NEW ENG

LAND. The National Association of Local Preach will meet this Centennial year in the city of Brooklyn, N. Y., the 29th day of September. Its deliber ations will be looked to with the greatest interes by every local preacher in the land. It was a local preacher who preached the first Methodist sermo reacher who preached the miss should hands the his country, who built with his own hands the his country, who built with his own hands the first church, and consecrated it to the service of Al-mighty God himself. That body of men have had o small share in building up the great family lethodists, and it is meet and right they sho come together this Centenary year to celebrate the and lay plans for their future usefulness during th

present century.

It is proposed by many of their number that this body of Christian ministers should take hold of the great work of educating for the ministry and for Such a work in its extent and far-reaching conse uences is worthy the efforts of that useful body of ed zeal they would secure the aid and co-opera tion of Christians of all denominations, who regar them as an unselfish class of laborers among God them as an unselfish class of laborers among God's poor; while it would commend itself and secure the active aid of the thousands of local preachers in Europe and in the Canadas. When the Freedmen are properly educated and anointed, they are the long-lost continent with her hundreds of mes of immortal souls to commerce, to civilizati

ions of immortal souls to commerce, to civilization and to Christianity.

As the local preachers' labors have been so abun As the local preachers' labors have been so abundantly blessed in saving their own country to Protestantism and evangelical Christianity during the past century, it will be for the future historian to record whether their successors were equal to the great work that is now before them, and whether they have wisdom enough to discern the door of usefulness and honor that the great Head of the church has opened for them to go in and occupy. May God bless them in their deliberations, and may many New England local preachers to these to cide ny New England local preachers be there to a From a Local Preacher of thirty years' standing

the church of God. CHARLESTON CAMP MEETING.

The meeting will commence Tuesday, Septemb lth, and hold over the Sabbath. A new groun has been leased for a term of years upon the ises of Israel Norcross, and is to be neat conveniently fitted up for the comfort of the iping multitude. Though we may miss the ha owed associations of the old ground, let us rally leartily at the new; we trust in point of comfort and beauty to make it equal at least the one we ave. And spiritually we trust that a few year shall embalm it as sacredly in our hearts as the scene of our former holy triumphs. Come then brethren and sisters, with earnest prayer to conse rethren and sisters, with "Temple" to the wo Dover, August 13, 1866.

THE WIDOW'S GIFT.

After my usual annual sermon and collection ing, in the afternoon a poor sister, who wor morning, in the afternoon a poor sister, who works very hard for the support of herself and children put a little note containing ten dollars into my hands, stating that she was so affected by the appeal of the sermon, that she could not forbear making this humble offering, the fruits of her hard earnings, and of her rigid self-denial to the cause of inisterial education, and which she did with ten ainisterial education, and which she did with tears, according to the rule of proportion, it was as hough some wealthy brethren had given their housands. It is almost, literally another case of the widow's mite, Mark xii. 41, 44. Hoping that ers may be induced "to go and do likewise,"
I am yours, etc., S. W. Coggeshall.

NOT SECTARIAN!

In "a statement respecting the National The logical Institute," a document officially issued, w find the following remarkable statement:

"And as by our charter we are allowed to adm persons of all religious opinions to the privileges of our school, the work is not sectarian but national in its character. We can, therefore, with propriety appeal to all denominations for asistance

We say "remarkable statement." It is certain so under the circumstances. The Institute is surely what may be termed a Baptist institution. The

officers of the society are Baptists. All the trus- | In closing he said that "some would go back to tees and teachers must be Baptists. The object is die, perhaps by disease, perchance by the assassing to qualify colored people to preach and to teach. o qualify colored people to preach and to teach. Theology will, and of course, ought to be taught in such schools. If such an institution is not of a sectarian character, what is? Is it necessary to close the doors of our schools against other denominations to make us sectation? Can we not be sectarian till we have forbidden our houses and our tables to those who differ from us? Verily, we think this Institute a specially sectarian affair. It is called "national," but is by provision entirely under Baptist control. As the President, Dr. Banvard in a Baptist meeting last May, said "Methodist and Presbyterian ministers may attend their school and some of them will be likely to get the truth, we have reason to conclude that the managers of the Institute have an eye to sectarian advantages. We do not blame them for that. They have a large interest in the South, and ought to take care of it. So far as we are concerned they are welcome to all the aid they can get from other people. But we think it rather an out of the way business to issue appeals to all denominations for a National Theo-logical Institute which is entirely under Baptist control; at the same lime claiming that it is not sectarian, and not even intimating that the Baptists, as a denomination, have anything to do with

Zion's Herald.

BOSTON, WEDNESDAY, AUGUST 22, 1866.

Terms of the Herald, \$2.50 per year, in advance RECEPTION AT GRACE CHURCH.

worth St. M. E. Church. Charleston, formerly of the Vermont Conference. The object of the reception was to hear from these men a verbal report of the progress of their labors and successes, and to endorse in this public manner the principles which they are striving to carry out in the face of so great opposition.

Bishop Baker, notwithstanding his indisposition, accepted the invitation to preside, and lent his presence and endorsement to the occasion. Seated in the pulpit were the Bishop, the missionaries, Rev. Dr. William Butler and Rev. Dr. C. K. True. Dr. Butler conducted the opening services, reading the 972d aymn, and offering prayer. In introducing Rev. Dr. Thayer, who was to deliver the welcoming address, Bishop Baker remarked that he should be glad to make an address if he was able, adding that the cause was near his heart. Dr. Thayer then proceeded to say that the greatest lesson of history is that God intends to bring the world into harmony with his universal laws. All nations are made of one blood; a fact ignored in the past, the disregarding of which has destroyed many governments, and brought ours near the verge of ruin. The severe struggle through which we have passed was not in any way successful until our armies arrayed themselves under humanity's banner. Then, under the banner of unity, equality, liberty, we marched from conquest to conquest, till treason bit the dust. But there was another struggle against prejudice. God holds us yet in his hands, earnestly intent that in this country there shall be the fullest recognition of the principles which underlie all government.

At the close of the war there were some wise and Christian men who believed that we must have separate schools for the colored penule. However, there were some who doubted the propriety of this, and Mr. Lewis does not return to report the other method, of no regard for color, mpracticable, but leaving behind him the strongest if not only, hold our church has in that region of country, the chief, if not only successful mission we have in the South. His cry, six months ago, was not that it was impracticable, but his work was enlarging, and asking for help. Dr. Thayer personally welcomed back the missionaries, corlially and heartily, "not merely as former associates, but as laborers in carrying on the principle which of all others is dear to our hearts. You have our hearty sympathies, and shall have in

your future work our earnest co-operation." Mr. Lewis was then presented, and after a few prefatory remarks, gave a sketch of himself and his doings since leaving the North. The limited time allotted rendered it impossible to give more than a very brief outline of some of the more im portant incidents in his Southern missionary caeer; but what he said was of great interest, and at times, as he became warmed up with hi theme, he was quite eloquent. Evidently his soul is in his work. He observed that in Decem ber, 1863, he was appointed to the department of the South, including then, South Carolina, Georgia and Florida, with instructions to follow our victorious armies and plant the banner of Method ism without distinction of color; that part, he said, he had obeyed to the letter, however he might have fallen short in other things. Most of his time, until the fall of Charleston, was spent in Florida, laboring and meeting with good success. This Italy of America he believed will yet be the garden of loval Methodism

The last of February, 1864, he entered Charles ton, a dilapidated city, single handed and alone but feeling that there was honest work for God and humanity. The Methodist Churches were all passed over to him, and for nearly a year alone he carried on meetings in four of them, in three of which he organized Methodist Episcopal Societies. Bro. Webster came to his help about the first of January, 1866, and they formed a Conference April 2, taking colored helpers.

Among the colored people the Methodist Church is known as the "Josef Wesley" church, and they can think of it by no other name. When they hear about having colored churches and white churches formed they inquire if John Wesley believed in a black Jesus and a white Jesus? a black Bible and a white one? a black heaven and white? If not, neither do they. Wherever he went, the colored people greeted him in a manner that amply repaid all the hardships of his mis sionary life, and where he bore the true doctrine the people said amen and flocked to his standard Many more white families would ally themselves to us if it were not for the reign of terror there the dread of social ostracism sure to follow such

With more help, he believed that greater suc cess would have resulted; but they are starting nobly, proposing to build upon the right foundation, that they may "fight it out on that line without being obliged to tear down or "change base," or perform any political rope-walking.

Their principle is that right is right because God is God, and right will triumph. A tempo rizing policy is no doctrine that will stand. Wendell Phillips is more respected by the bitterest rel els than a thousand William H. Sewards. Mr. Lewis' prophecy is that every mission of our church which is not founded on impartial rights will fail.

A theological school has been established and is in practical working order, having had at one time twenty-six students. These will be great helps. The great need now, is a paper. The ability to edit it free of expense is there, and if \$4,000 can be raised it can be published for a year, at the end of which time he thought it could be made self-supporting. He observed that they need money, also, and asked that it be contribute hrough the regular channels as the surest way remembering that one third of the missionary ap propriation goes to regenerate the eleven South

deemed. We go back cheerfully; with God and right on our side we have nothing to fear. We are ready to toil or die, but while we live we vant to see the thing move."

Rev. Mr. Webster next spoke for a short time, co phorating all that had been said by his colleague and dwelling more particularly on the spiritua prosperity of the churches in the city of Charles on. He represented that God is graciously re viving his work there, and that many souls are being converted. He said that they who are toiling at the South in this work are glad to fee that New England was with them, and wish he to know that her efforts in their behalf are not in vain. "Let not the cause be given up, though thousand fall. The blood of the martyrs in this ause will be the seed of the church."

The subjoined resolutions were read by Rev William McDonald and adopted by the congrega ion, on motion of Rev. Dr. Butler, after which the benediction was pronounced by Rev. Dr. True:

Resolved, 1. That we tender our sincere and fre Mesoteed, 1. That we tender our sincere and in-ternal congratulations to our brethren, Rev. T. Willard Lewis and Rev. Alonzo Webster, for the uniform faithfulness with which they have preached an uncorrupted gospel and adhered to New Eng-land sentiments, in their arduous and perilous fields

2. That we rejoice that these brethren have so far conquered the prejudice that rests so heavily upon the national heart, as not to recognize those unscriptural distinctions founded on color, which have so long existed between citizens of the same nation, members of the same human family, and heathers of the same Christing church, thus plant. rethren of the same Christian church; thus plan ing the corner-stone of a perfect Christianity where, for centuries, these God-given principles have been trampled in the dust.

RECEPTION AT GRAOE CHURCH.

In accordance with a resolution passed by the Preachers' Meeting, a public reception was given last Wednesday evening, in Grace Church, this city, to Rev. T. Willard Lewis and Rev. Alonzo Webster, missionaries in South Carolina, who are spending a short vacation at the North. The former is Presiding Elder of the Charleston District, a representative from the New England Conference; the latter, preacher in charge of the Wentworth St. M. E. Church, Charleston, formerly of 4. That we rejoice in the success which have crowned the labors of our brethren in South Caro lina, so that in less than three years, with limited aid from the Missionary Society, and a private de nation of \$1,000 by Lee Classin, Esq., there hav been 14 circuits and 40 preaching places established; nine churches have been secured, in mos of which day schools have been organized, and a membership gathered of not less than 8,000; a The-ological Institute has been planted, which has al-ready given instruction to 26 ministers of the gos-pel, and a church property secured to us, valued at

5. That we cordially welcome to our communic 5. That we cordinally welcome to our communion those brave and true-hearted brethren and sister in the South, who belonging to the long dominan class, have cast aside all pride and prejudice an united themselves with their brethren of a still de spised complexion; and that we hall them as the first fault of a great resulting a who but for ison rst fruits of a great multitude, who, but for jeo rdy of life, would now join us, and who, disregar ing and overcoming all hostility, will yet enrol themselves in our church, and thus prove to all the practicability as well as excellency of the centra doctrine of the Bible, the perfect brotherhood o 6. That we earnestly recommend, so soon as

shall be deemed practicable, the changing of the Theological Institute into a Seminary, with a theo-logical department annexed, which shall be open o students of both sexes and of all vocations 7. That we consider the establishment of a religious paper in Charleston, S. C., which shall be the carnest and truthful supporter of our church in its efforts to establish these great principles of the gospel as especially necessary at the present tim

nd we trust measures will be immediately adopted secure this most desired object. 8. That we most respectfully, but earnestly co nend these projects for the strengthening and etension of our church in the South, to the Mission ary Board, and the charities of our Christian breth feeling assured that the aid thus officially an individually given, will be repaid many fold in beneficial effects upon the Northern States, the removal of those impediments to social, civil and Christian brotherhood now existing among us,

FRANCIS HALL.

prominent Methodist layman died las veek at his home in New York, at the age of 82. Born in England, he came to this country while oung, and soon after became connected with the New York Commercial Advertiser. Rapidly rising in position, he soon became one of the propri ors, and for fifty-three years he was associate with said journal, in the various relations of clerk, editor, and proprietor. At the time of his retiring from business, some two years since, he was the oldest journalist in the United States. In 1807 he joined the John St. Church in Ne

York. He was one of the Missionary Board from its inception, a vice president at his decease and was also an official member of numerous oth er benevolent societies. He acquired an enviable eputation for honesty, candor and business integrity. The Commercial Advertiser says of him, in an editorial on his death, "During his long life. the number of Mr. Hall's subordinates and employees was large, but we have never seen one who ceased to regard him with affection, and there ere none to whom he had not done many specia and unexpected kindnesses. These, scattere over the world as they are, will mourn his death s that of a venerated and beloved friend." His ineral was attended in the Central St. M. E. Church, in the presence of a large company riends. The services were conducted by Bishor Janes, Rev. Messrs, S. D. Brown, H. J. Fox B . Foster, G. S. Hare, and others.

FROM OUR BOOK ROOM.

We have received from Carlton & Porter through J. P. Magee, several new minor publica tions,—by "minor" we mean in size, not in in ortance.

Among these we will first notice a certificate membership of the Sunday School Life Guards. printed in handsome style, and ornamented with a vell executed picture. It contains the pledge of this most excellent organization, which should exist in all of our Sabbath Schools. The pledge

"Whereas, many boys and girls are in the habit f leaving the Sabbath School when they get to be fifteen or sixteen years of age; by this act t suffer great loss and expose themselves to seri Wishing to avoid such perils, and to then my purpose to remain in the Sunday for life, I do hereby enlist in the Sunday School Life Guards, and, my parents consenting I pledge my word and honor that, unless com by causes I cannot control, I will never Sunday School. I will remain a scholar intil I am old enough to teach, and then, if ible, I will become a teacher. And I will tantly pray my Great Teacher, Jesus, to help

The establishment of these Life Guard Socie ies in our Sabbath Schools, and the circulation of he pledge, would do much toward increasing their numbers and efficiency. The pledge is also printed in another style on paper. We are likewise in receipt of several numbers

Picture Papers." These papers consist of short and interesting stories for children, printed in tract form, three or more in each number, and ap propriately illustrated. In the same bundle cam the Centenary tract, by Gabriel P. Disosway, or Methodism in England and America, a tract of 24 ages, containing "Our Doctrines and Rules," xtracted from the Discipline; another of 12 bages, designed to be a kind of ritual for the opening services of Sunday School Conventions and stitutes, and numerous handbills. These publications, though not bound in morocco and gilt, are nevertheless capable of accomplishing great good if put to a proper use, and may be made to work where nothing else can. Some of the smaller tracts are well written, and inculcate valuable truths.

The two new medals came at the same tim They are well executed and pretty in design.

THE CENTENARY CERTIFICATE has come to hand for particulars we refer our readers to the article which appeared in our issue of last week.

THE DELAWARE CONFERENCE. We find the following sketch of the session

this Conference, held at Salisbury, Md., closing July 30th, in the Philadelphia correspondence of the Christian Advocate of last week: It was remarkable for being the first colored ('on-

It was remarkable for being the first colored (conference ever held south of Mason and Dixon's line, and was a season of real power. Sabbath of the Conference is especially memorable. The love feast in the morning was wonderful. Heaven was begun on earth. It was perfectly indescribable. The sermon by Bishop Simpson was as the great power of an earthquake; it lifted the people up to the third heavens. The greatness of the Bishop was never more marked than when he came down to talk to the colored ministers. The results of to talk to the colored ministers. The results of that sermon will be seen after many days. Four that sermon will be seen after many days. During the services connected with setting these me apart to the office and work of the Christian mining apart to the omce and work of the Christian ministry, the bishop remarked that he never more sensibly felt the presence of the Head of the church. The house seemed almost to be shaken by the great power of God.

The Conference closed on Monday, having conducted the besieges in an oxidation of the conference.

ducted its business in an orderly manner. Visible improvement was made by the colored brethren in their ideas of business during the session. A very fine impression was made upon the white people by this session of Conference, and very much of the this session of Conference, and very much of the prejudice against them was utterly removed. The end gallery of the church was, by courtesy, given up to white visitors, and they contributed liberally to the collections that were made. There were thirty preachers present, and no complaints were made against any of them. Some of them reported that their houses of worship had been burnt down, but stated that they had taken off their coats and gone to work to hew logs, and assisted to rebuild their churches.

Several of these ministers, a few years ago, were slaves, despised by the whites: but they are now

Several of these ministers, a few years ago, were slaves, despised by the whites; but they are now free servants of God, efficient and useful ministers of the New Testament. They brought up a good report of their labors, giving full proof of their ministry.

Rev. W. S. Elsey, presiding elder of the Choptank district, represented his district in writing. This man was a slave all his life up to the time that he purchased his freedom a few years ago.

THE ERIE CONFERENCE ON NATIONAL AFFAIRS .-The following resolutions were adopted by the above mentioned Conference, at its late session in Painesville, Ohio:

Resolved, 1. That we have increased confidence Resolved, 1. That we have increased connecnes in the stability of our civil government, and in the purpose of God for good to our country, and, as a Conference, we will shrink from no duty or devotion to our country that may be demanded of us.

2. That this Conference, as heretofore, will continue to pray for the President of the United States, that he may have grace to sustain him and wisthat he may have grace to sustain him, and wis-dom to direct him aright in the arduous duties which are before him; and he shall have our sup-port in every administrative act of righteousness and

ustive.

2. That we desire the passage of the pending constitutional amendment, believing it to be a necessary means to the permanent reconstruction

4. That with "malice toward none, but with charity to all," we will seek the best possible solu-tion of our national difficulties in doing right, ever praying, God save the nation!

COLLECTIONS RECEIVED .- The Western says : " Ac ording to reports made in the church papers, and acts collected from private sources, already one million of dollars has been subscribed for the Centenary of American Methodism. Yet in some of the Conferences the work has not yet been commenced."

New Music.-Oliver Ditson & Co. have issued the following: "Earth Beneath your feet." ballad by Dolores; "The First Primrose," song by W. E. Chandler; "Lever Du Soleil," J. Concone; "Silver Wave Barcarole," George N. Allen; "Golden Galopade," J. W. Colby; "Zephyr Waltz," Laura

EVERY SATURDAY, published by Ticknor & Fields, f this city, will be enlarged next month from 32 to 40 pages. It proposes to contain the most readably interesting and valuable stories, essays, sketches and poems from foreign fournals and periodicals. Translations from the French will form a regular

Two new volumes of his writings are to be issued legitimate work of the church. College and theothis month from the press of G. P. Putnam, Hurd, logical education has not blighted their piety nor ranged and edited by Pierre M. Irving, will contain the Spanish Papers, and other miscellaneous writings of Mr. Irving, hitherto unpublished or un-

WASHINGTON IRVING, though dead, yet speaks.

THE UNION M. E. CHURCH, Charlestown, Rev. S. Barrows, pastor, is undergoing repairs. building adjoining has been purchased, and the house is to be lengthened 18 feet, a new tower constructed, and the whole raised 3 feet. The inrerior is to be entirely renewed. The cost of the whole will probably be about \$18,000.

THE BRITISH WESLEYAN CONFERENCE began its 123d annual session at Leeds, England, 26th July. The attendance of the members was very full. Sixteen vacancies (an unusually large number) in the "legal hundred" were first filled, four being by election and twelve by seniority, and then the Conference proceeded to the choice of its president A happy selection was made in the choice of Rev. Wm. Arthur, he receiving 243 votes. Rev. John Farrar was elected Secretary.

ERRATUM.

Mr. EDITOR:-I would beg your readers to corect an erratum which occurs in my article or 'My Critics" of last week, tenth paragraph, by substituting the name of "Dr. Cummings" for Dr. Cooke." I wrote "Dr. C.," which by son neans is wrongly printed " Dr. Cooke."

LETTER FROM LEMPSTER, N. H.

Up among the mountains of New Hampshire where the air is plenty and fresh and cool. Not amid the wild and savage chaos that Mt. Washing ton looks down upon, nor on any particular protuberance of the spinal column of the State, but still on the vertebral hump that throws its huge length across the State, and lifts itself along its whole extent far into the skyey regions.

There is not a rod along the whole ridge from Mt. Monadnock, at the southwest corner, to Dixville notch, at the northeast, that does not look down from a cool and healthful height upon valley mists and heat, and meadow malaria, and laughs at the distant dust and swelter of city life. There is not a town that saddles this rugged, leviath... backbone, but boasts its sublime scenery, its beautiful and soul-expanding views, upon which the eye may feast and the mind grow big, while the glorious ai invigorates the body. This quiet old town of Lempster shows as nobly

landscape and varied scenery as any of them.

The roads wind through forests and skirt numerous lakelets, and climb the banks of rushing torrents, and carry you to lofty summits where unex pected pictures burst upon your gaze, that nature has hung in her wonderful gallery. Far away in the northwest the round, bald top of Mt. Ascutney lifts itself, and nods good morning to its White Mountain sisters across the valley of the Connecticut. Like a minister plenipotentiary it stands o the boundaries of green and white to diplomatise for both, and regulate the airy commerce of storms and tempests. Away to the northeast towers old-Kearsarge, and nearer, in the same direction. Sunapee mirrors itself in as beautiful a lake as ever nestled in a mountain bed. Northward lie the Croydon summits, and southward the Surrey range; and in every direction from the centre of this mountain amphitheatre the eye meets a variety of vale and hillock and forest, which delightfully breaks monotony and charms with ever varying interest.

And as to temperature, what impossible floure the thermometer is touching when compared with the perspiring days of college examinations. Just contrast flannel underclothes and traveling overcoats, which are comfortable here this blessed August morning, with the reeking linen of those days, that needed a patent wringing machine to make i respectably dry. Let the patient editor of the Herald, who underwent the martyrdom of those This goodly town has also no mean history. In

the days of turnpikes and stage coaches it was a grand thoroughfare of travel toward the great centre of New England commerce. Every day the proud driver cracked his long lash over the gallant four and six-horse teams that whirled the packed and rocking coaches up to the tavern door. No whisthing locomotives ever made more sensation down in the valleys that are now the highways of travel,

I than the rattling wheels and clattering hoofs which thundered over these mountain turnpik Just across the road from where I write an ancient church, with its square tower in f

and its minaret-topped belfrey. Two tiers of win dows, after the antique fashion, pass around the edifice, and within were the square pews that used to be all the style, and half way up to the roof, the elaborately wrought pulpit was perched, and above it the sounding board. Here Wilbur Fiske has many a time thrilled with his inspired words the crowded audience that flocked from all parts of the town to hear his wonderful eloquence. Many a school-house through the town could tell of vival scenes under his labors. There are aged trav elers in the heavenly journey here who still dwell with delight upon his memory. Merrill, Cahoon Eastman and Barrows, are some of the men who have made these hills their field of labor.

The adjoining town of Marlow was the early ome of our beloved Bishop Baker, and in this town he obtained his excellent wife. Not a little s the old Herald indebted to these same mountains But a short distance from the Main Street lies the homestead farm which was the birth-place of its former editor, Rev. Dr. E. O. Haven. Down in the little village burying-ground by the M. E. Church, in the hollow, lies the grave of the mother of Rev Dr. Steele, the present president of Lawrence University. To this town also Tufts College is in lebted for its president, Rev. Dr. Miner, the lead. ing man in the denomination he represents. Rev Willard Spaulding, of Salem, Mass., another Uni versalist divine, was born here also. Two Methodist clergymen originated here, of whom one Bro. Wilcox, has gone to his reward, and one yet labors effectively in the N. H. Conference. Here the eccentric Dr. Fisher was for forty years the pastor of the Congregationalist Church. What other town of New England can boast of its three living college presidents, to say nothing of the Bishops and Drs. who make frequent pilgrimages

hither to visit the homes of their better halves? I have just been looking over bound files of Zion's Herald for the years 1825-6-7; 1825 begins its third volume. I find in these three years various notices of Methodist literary institutions. They tell the history of the very beginnings of our educational enterprises. The initiatory notice of the trustees of Wilbraham Academy concerning its first building-the appointment of Fisk and Dunn as its first instructors—the urgent appeal in behalf of the "dollar subscription" for its benefit, by T. Merritt-the announcement of its first opening, and the results of the first term, wherein forty students were in attendance-the advertisements of successive terms; all tell the early struggles through which one of our most flourishing seminaries passed in its early history. These volumes chronicle also the beginnings of the Kent's Hill Seminary and Cazenovia, where the name of A. W. Smith, A.B., is found among its first teachers Augusta College, Kentucky, the first Methodist College in this country, receives here its first notice, and among its first officers are Martin Ruter, D.D., as its President, and J. P. Durbin, Professor of Ancient Languages.

What a change has forty years wrought in the ondition of our literary institutions. How have their number and efficiency increased, and for their Alumni, lo! a great army filling all grades and positions in the ranks of the church, and doing valiant battle for God! To those who are familiar with the views and position of the present editor of the Herald, it would be a matter of interest to read its editorial of Sept. 20, 1826, on College Education It is a good specimen of early theories of the influence of colleges upon candidates for the ministry The actual working of our educational system, and its practical results, furnish the best argument against the fears and objections which the pioneer

of education among us were obliged to meet. In no denomination are the returns of education al investments so quick and direct. The Alumni of our institutions are scattered everywhere in our Conferences, most of them in the ministry. Many onducting our academies and colleges, and no where are there more godly and efficient men in the ary year of Methodism calls for practical gratitude in any direction, it is in the devotement of her wealth to the better endowment of these source of power and influence which God has so signally plessed. Thus will the church pour wealth bac again into her own hosom.

* We think our correspondent misinformed here. It is on mpression that Dr. H. was born in Boston.—Editor.

YARMOUTH CAMP MEETING. Our fourth camp meeting at Yarmouth has just

closed, and it was a memorable meeting, being the first of the season in New England-a Centenary meeting. It was most gracious in its results. was on the whole the hest meeting that we ever held in Varmouth: and we trust that it will give the key-note to all succeeding meetings during the year, and that they will all be animated by the sam pirit of faith, prayer, zeal and labor for the salvation of souls.

God favored us with good weather, sending us little rain one day to allay the dust and cool the at nosphere. We found the grove in good condition and it never looked more thrifty and beautiful. Another year and the grounds will be cleared more fully of stones and stumps. The Camp Meeting Association now own about twenty-one acres of and, and with but a trifling debt on it, which will e shortly paid. There are three good wells on the ground, one of them on a piece of it appropriated for the accommodation of horses. We were well supplied with boarding tents for the accommodation of the people, and we heard no grumbling

regard to the fare. There were present a large number of reporter or the daily papers, and a new feature of the meetng was the publishing of a daily paper, styled the Camp Herald, which I understand was a success and will be continued another year. We had thoroughly organized Court and system of Police connected with which were the District Attorney Hon. M. Marston, David Bursley, High Sheriff, and his Deputies, and some of the Boston Police, with ther Officers appointed by the town. The order of the meeting was as near perfection as it could well be under the circumstances. None seemed disposed to disturb us; or if disposed, they were awed into

There was a large number of ministers on the round from different parts of the country, and they all came with the evident design to labor for God. At a religious service for the ministerial orethren, called by the Presiding Elder, T. Ely, for he purpose of consultation and prayer in regard to the efficacy and success of the meeting, the presence of the Master was with them and the Holy Shost fell upon them. The attendance was much larger than at any pre

silenee.

vious year. Most came in the early part of the meeting, and continued to its close. They made it heir busines punctually to attend the religious serices at the stand and in the society tents. The Sabbath was a blessed day. It is thought that there were over 8000 on the ground; about 5000 heard the word of God with serious attention. The love feast in the morning was a glorious season. 80 spoke of God's wonderful works. We have among the ministers a converted Jew, a converte Roman Catholfe Italian, and two colored brethren from the West. The conversion of the Italian as related by himself was deeply interesting. hibited atrikingly the persecuting spirit of Popers, and the power of God's grace.

The preaching on the whole was excellent, varied and powerful. If there was any fault about it, it was too general; it lacked directness of application. The prayer meetings before the stand and it the tents were well sustained and eminently suc cessful. Both ministers and people went heartily nto the work, and the meeting grew better and better to its close. The results were most gracious A large number of believers were quickened in new life, and sanctified wholly by the Spirit. A still greater number of backsliders were reclaimed, and as far as could be ascertained, between 80 and 100 souls were converted to God. Among the latter were quite a number of promising youth and mel in the prime of life — sea captains, and a few aged sinners. To God be all the glory.

WM. H. RICHARDS, Secretary of Camp Meeting Association

A severe famine is raging in many parts of India

R. Lunt writes from Machias, Me., dated We have been enjoying a good revival my lecture appointments for the last two cks, where we have organized a class of members, the most of whom have rebeen converted or reclaimed, and the work oing on. This is the first revival we have shing. There were more than forty at meeting on Wednesday, P. M., e farmers here are now in the midst of lest season, haying. We are holding at some place on the charge every night." H. Vinton writes from Wales, Mass. d has been reviving his work in Wales of penitents are still seeking the Lord. The is in a very good spiritual condition, and expecting and believing that God will conbless and save souls in our midst."

Hathaway writes: "An unusual religious prevails on Wilton charge. Several of late nd the Saviour; others are seeking; wanom their Lord are returning. The whole being blessed and encouraged; and a riousness and thoughtfulness exists in ety. Pray with us for a grand revival." The Western Christian Advocate has the following

dents of the Thomson Biblical Institute ch Dr. Newman is President, gave their first y entertainment in the Wesley Chapel, New s. Tuesday evening July 24, 1866. The New ate says: " Not less than fifteen hun-Advocate says intelligent-looking people had ed to witness the first exhibition of the given by the young colored men in the r given by the young to see the gratitude and tearful triumph that beamed gratitude and tearful triumph that beamed bry countenance. We could not help obneat and respectable appearance of the their dress, and the intelligence ex-ach of their countenances." The proin each of their countenances." The pro-of exercises and the sketches of the ad-

We learn from the Independent that Paul Curtis, of East Boston, a prominent ship-builder, has commenced work on the missionary ship which is to take the place of the "Morning Star," built by the vibutions of Sabbath School children.

PERSONAL.

Rev. Dr. Henry Cox and Rev. Alanson Caplin. ntly transferred to the California Conference rom the Missouri and Michigan Conferences, rerely, sailed from New York for San Francisco urday, August 11th.

Bishop Janes and Rev. T. F. Hildreth, of New rk, were expected to deliver addresses at the layng of the corner stone of the new M. E. Church to ected at Tuckahoe, New York. The ceremoies took place on the 20th.

Rev. Dr. Hatfield, of Chicago, is spending his acation in the East. He arrived in New York last

Rev. Dr. Cooke dropped into our office on Thursay last, having just returned from a three weeks' tion, spent principally in Wisconsin and the orthwest. Stopping but a short time in each ace his traveling averaged 800 miles per week. reports the crops of that region as very abun-, and everything thriving.

Allen Newman, long known as the Prinicpal of Tarrytown Institute, New York, died on the 6th st., in the sixty-third year of his age.

Prof. Dyer H. Sanborn, a veteran teacher, is to implimented by a re-union of his former puat Concord, N. H., on Thursday, August 30th. oration will be delivered by Woodbury D. Holt, of New Jersey, - after which all are to parake of a dinner. In the evening there will be a tried friends of the Union and Constitution. union of the Alumni of both sexes, and all who associated with them by marriage. The raila large and pleasant gathering.

The delegation appointed by the Irish Wesleyan onference to visit this country, and participate in Lancaster county, Penn. our Centenary services, consisting of Rev. Robin-Scott, D.D., Rev. Robert Wallace, and William McArthur, Esq., are expected to arrive in New York on the 22d instant, in the steamer " Persia," having left Liverpool on the 11th.

WEEKLY SUMMARY.

Domestic. President Roberts has called a Fenian Congres

t Troy, Sept. 4th. The loss by fire in the city of New York, during

he past six months, is nearly \$4,000,000. The Trustees of Waterville College have voted erect a Memorial Hall at a cost of \$30,000. A notice has been served on Union men of New

Orleans to leave the city. Recent investigations have established the fac Ohio River contains valuable deposits of lead.

that a large portion of Illinois contiguous to the The estimated corn crop, for the present year, is 1,039,000,000 bushels. In 1860 the crop was 830,- the same "policy." 451,707 bushels.

It is reported that there was a heavy frost in Liteton, N. H., and in many places in Vermont, on the night of the 17th inst.

On the 14th inst., for the first time, the 4 o'clock from Paris and London at noon. Gov. Hahn and Judge Warmouth, of Louisiana,

arrived at St. Louis, Mo., Aug. 13th. Gov. Hahn is suffering severely from his wounds. Pithole, the famous oil city of Pennsylvania, nov yields but 300 barrels of oil per day, and the city is

nearly deserted. The Philadelphia authorities forbade the selling of any liquors except beer, on the the grounds of

the Philadelphia Convention. The Tailors' National Union was in session in

New York, last week. They say the Unions have enefitted the journeymen tailors very much. President Johnson has issued a proclamation

and void, because it is not supported by a sufficient On the 20th inst. the President issued a procla-

United States. The city of Charleston, S. C., has not made so much progress in rebuilding during the last fourteen months as Portland has during the last five

Texas, and that peace is restored throughout the

It is stated that Gen. Lew Wallace, late of the J. S. Army, has arrived at Matamoras, Mexico,

with 500 armed emigrants, and with a heavy battery for the Liberals. The "Public Safety Association" of liquor dealers is dissolved; so it will no longer obstruct the aw, or in any wise endanger the safety of the pub-

Gov. Fletcher, of Missouri, has ordered the enrollment of negroes. Gen. Hancock is said to have special instructions to stop the enrollment of ne-

the President, on the 14th inst., and on the 15th she was shown through the Capitol and its surroundings.

Two rebels were recently shot near Lexington, Mo., while attempting to remove a Union rosette from the coat of a young man who had been in the

The Convicts in the Massachusetts State Prison at Charlestown, have contributed to the Portland sufferers over \$200-"a good deed in a naughty

The Mayor and an Alderman of Memphis, Tenn. got into a drunken fight at a fireman's supper late-

ly. The next morning the two dignitaries were arrested and fined by the metropolitan police. It is said that the reconstructed rebel officers at

the Philadelphia Convention, proposed to the Union officers present, that there be appointed a Convention of rebel and Union officers who support the Policy of the Administration. Several months ago Sergt. Simpson, of Lowell,

Mass., sustained four several amputations of the thigh, the last at the hip joint. The probability was that he would bleed to death drop by drop, but he has so far recovered as to be able to be out.

accepted by Rev. George W. Hosmer, D.D., pastor men have done their duty, he said.

of the Unitarian Society in Buffalo. His son, Rev. ames B. Hosmer, minister of the church in Deerfield, is to be associated with him in the faculty as ne of the professors.

Major Joseph Stevens, the celebrated dwar', led of appoplexy at his residence, Lyman, Me., Aug. 14th, aged sixty-one years. He was thirtysix inches high, and weighed at the time of his death forty-five pounds.

On the 12th inst. the building in which the State oustables had stored some seized liquors was blown up, at North Adams, Mass. The building was used for the police court, the selectmen's office, etc., and the basement for a lock-up. Many neighoring buildings were damaged. The entire damage is estimated at \$10,000.

On the 11th inst. a hurricane passed over the own of Monroe, Ohio, demolishing all the building except about half a dozen. The Methodist church was among the buildings destroyed. It was stated that two men were killed and two others were missing. A number of persons were injured. The damage to property is very great.

The Memphis Christian Advocate says: "Messrs. Richardson & Co., New York, are issuing a university series of Southern school books, the entire series having heen carefully prepared by the proessors of the University of Virginia. This fact will at once give the series a passport to the whole outhern public."

The Commissioners of the Freedmen's Bureau eceived an elaborate report from the Special Inpector. This officer visited, in the course of his spection, Northern Alabama and Georgia, and traveled incog, in order the better to reach the ruth. He says his observations have convinced him that there has not been a single case of starvation in either State, and that although some destitution exists, and has existed, it is not absolute, but consists mainly in confinement to some one or a few articles of food, of which in nearly all cases there have been a sufficiency, and that it has been as cribable in a great part to the idleness of the peo-

The Watchman, the New York organ of the M. E. Church, South, says: "Every edition of the Decaration of Independence, every eulogy of its principles, every encomium upon the framers of the American Constitution, every honor conferred upon Gen. Washington, is a glorification of the Confederate cause." Perhaps the national literature would have so represented the "cause," if the "cornertone" had not crumbled; but as it is, the literature of the nation will be fashioned by Northern minds, and the South will be regenerated by it. Then the new South will rejoice that the Davises and Lees. with their kindred traitors, have received their just position among the odious and abominable names

Military and Naval.

Gen. Wm. S. Rosecrans, Brigadier General in the regular army, having tendered his resignation, it is understood that Maj. Gen. Sickles will be appointed to fill the vacancy.

Gen. Terry has been relieved of his command at Richmond. He is said to have been very obnoxious to reconstructed rebels. He is succeeded by Gen. Schofield, who quarreled with the Union men when he commanded in Missouri.

Gen. John L. Swift was appointed, on the 17th inst., to be Naval Officer at Boston. Gen. Swift was a member of the Philadelphia Convention.

Political-Legislative.

Governor Fenton, of New York, has requested Senators Morgan and Harris to attend the Convention of Southern Unionists in Philadelphia, on the 3d of September, and to re-assure these true and

to the Johnson Convention, of the 14th, are indebtads carry for half fare, and no doubt there will ed to the President for pardons of their treason. Thaddeus Stevens was on Wednesday re-nominated for Congress by the Union Republicans of

It is said that nearly all the Southern delegates

Returns from Denver, Colorado, Aug. 15th show Congress, is elected over Chilcot, Republican.

Gov. Orr. of South Carolina, addressed a meeting in Philadelphia, during the session of the Johnson Convention, and resolutions were passed declaring against negro suffrage.

The Union State Central Committee, of Pennsylvania, have published a letter of welcome to the Union men of the South who are to meet at Philadelphia, Sept. 3d.

The New Hampshire delegation to the Philadelphia Convention visited President Johnson, to consult with him about turning from Federal offices those who do not support his policy. The President replied that a recognition of the policy of the Convention would be required of those who re ceive offices and patronage from the Government So now we have the Democratic party of the North the late rebels of the South, and the whole power of the Executive patronage, working to enforce

The Unconditional Union Convention of Maryland met Aug 15th. Resolutions were adopted to appoint a delegation to the Convention of Southern Loyalists, which meets in Philadelphia on the 3d of eptember. The Committee on Resolutions, through edition of the city papers published dispatches sent | their Chairman, C. C. Fulton, reported a series of resolutions endorsing the reconstruction policy of Congress, the amendments to the Constitution, urging the necessity of maintaining the registry

> The "National Union Convention" organized emporarily, on the 14th inst., by the choice of Gen. Dix as temporary Chairmen. He made a speech. President Johnson sent a letter of con-

gratulation. On the 15th the permanent organization wa formed. Senator Doolittle, of Wisconsin, was chosen President of the Convention. He addressed the Convention, touchingly dwelling upon the affecting themes that arose to his mind when beholding delegates from Massachusetts and South Carolina declaring Maximilian's blockade of Matamoras null march into the Convention arm in arm. He said that if the people of Massachusetts had seen that sight they would not let Sumner, or any other man, return to Congress without first recognising the mation announcing the restoration of civil law in policy which the Convention supports.

They declared themselves in favor of paying th national debt; and that it is the Constitutional duty of Congress to admit the late rebel States to representation without imposing conditions.

Hon. Henry J. Raymond, of New York, drew up an address to the people of the United States. The Convention adopted it. The address declares that the national authority has been acknowledged by word and act in every State and by every citizen: that the war has decided beyond controversy against slavery and secession; that the nation has no rights of war, conquest and confiscation in the late rebel States; no right to impose new conditions of admission into Congress; to demand new guaranties of the late rebel States is to the government as fatal and subversive in principle as is the secession doctrine. With this view of the case the people of the United States are earnestly requested to rally to rescue the country from a Congressional policy which involves as "complete a destruction of the Government and the Union" as did the pol-

icy of Jeff. Davis. Vallandigham and Fernando Wood did not make their appearance as delegates, as their friends persuaded them to waive their rights as such. So they wrote letters expressing their sympathy with the cause, and announcing their determination not to attend as delegates. The Ohio delegation endorses most cordially the purity and patriotism of his (Vallandigham's) motives and his fitness in every way to a seat in said Convention.

The President received a committee from the Philadelphia Convention, on the 18th inst.; and received a copy of the proceedings of the Convention from the hands of Reverdy Johnson, of Maryland. The President spoke of a body assuming to be the Congress of the United States, whose every step and act tended to make a disruption of the States inevitable. On the other hand, there was the President himself, who was addressing them; he had taken his stand on the broad principles of liberty and the Constitution, against tyranny and despotism, against the encroachments of Congress. The declarations of the Philadelphia Convention "are equal with the Declaration of Independence itself, and here to-day I pronounce it a second Dec-The Presidency of Antioch College has been laration of Independence." Our brave officers and

Maximilian, by means of the cable.

full inquiry into the causes of their late naval de- selves and America there should be a most intimate

The Emperor of Russia has ordered the use of the

It is stated that the Government of the United States has proffered claims on certain persons in France who have disposed of property belonging the Southern Confederacy. Dr. John Brown, a British author, thus dedicates his Second Series of "Spare Hours": "To the

bdued kingdoms and wrought rigteousness." The little ship Red, White and Blue, two and a half tons, from New York, with two men on board, arrived in England, August 15th, having made the assage in thirty-seven days.

Queen Victoria's daughter Helena has a German usband who had previously contracted a morganatic marriage, or in other words he openly kept a mistress. The English papers do not like the cir-It is expected that there will be a famine in Bo

hemia, as that province has had to maintain two normous armies for several weeks, and in very nany of its districts the crops have been destroyed by the cavalry horses. News from Vienna, August 12th, says there is

great excitement there. Four hundred and eightytwo men are to be tried for high treason. Crowds in the streets hail the Emperor with shouts to ab-It seems that the Canadian Parliament are afraid to trust the people, as on Monday a motion made

cople previous to the Confederation act being put in force was negatived. According to the tables of the English Emigraon Commissioners, during the fifty-one years which have elapsed since 1814, there have left the United Kingdom 5,901,513 emigrants, of whom 3,597,780, or nearly 61 per cent., have come to the

A Tariff Convention was held at Jeddo, June 25. a which America, Japan, England, France and Holland, participated. A revised import and exort tariff was adopted. The new tariff was to go to effect at Kanagua in July 1, at Nagasake and Hakodado on Aug. 1.

The military correspondent of the London Times ith the Austrian army, gives an account of Benedek's retreat, and describes the gradual demoralization of the troops. He says every messenger rom Vienna was charged to say on his return,

Make peace, or the army will be annihilated." It is said that Prince Christian, who has just narried Helena, Victoria's daughter, has induced the royal family to withdraw the prohibition against smoking in Windsor Castle; and that the Queen has directed the architect of Balmoral to build a moking room in the royal residence in the High-

At present there are 3332 miles of railway open n India, against 2945 in 1864, and there are over 000 miles projected and unfinished. It is estimated that this system of railways will cost about £81, 000,000 when completed, of which over £60,000,000 have been completed. A great part of the fuel used for running the trains is brought from Eng-

The investigation into the attempt on the life of the Czar has ended. Several accomplices confessed that the object was a general revolution in Russia, and that two societies, hostile to the government, named "Orleanization" and "Hell," were at Moscow acting under the orders of the European Revolutionary Committee. Several Poles, who supplied

the assassin, belonged to these societies. At a late rifle match in England, and Enfield rifle with Berden's breech-loading attachment, made the best shots. This would seem to establish the fact hat a muzzle-loading musket converted into nended to our Government by the Board of which Gen. Hancock was president, is at least equal to any of the breech-loaders made especially as such

The Japanese Government has publicly appounce. that persons wishing to go, in future, to any of the various countries beyond the sea, for the purpose of learning any science or art, or any objects o rade, will receive permission from the Govern ment, on making application to this effect. In case any person should go abroad secretly, without assport, he shall be severely punished.

Advices from Matamoras under date of Aug. 11 says the French evacuated Monterey on the 28th alt., spiking their cannon and destroying their am unition. The Liberals occupied Tampico the 1st The French were reduced to extremity; there was no hope of reinforcements. A French iron steamer was sunk. The imperial garrison at Sedledo spiked their guns and destroyed their ammunition, and went to relieve Monterey, but retreated to San Louis Potosi.

Senor Romero received information that a popu lar insurrection took place recently at Papautla, in the State of Vera Cruz. The imperial authorities were arrested and arms distributed among the people. On hearing this news, 500 Austrian troops were sent from Jesemitlan to Papautla. The were allowed to come into the city, surrounded and captured, with all their muskets and ammunition and two pieces of artillery. Insurrections like hese are of common occurrence in Mexico. The

people have heard that the French are going t A monetary Union was concluded, on the 23d c December, 1865, between France, Belgium, Italy and Switzerland. The convention is to remain in rce until January 1, 1880; and if no notice to terinate it be given a year previously, it will be re ewed for fifteen years, and so on every succeeding fifteen years. The object of the Union is to establish more complete harmony between the monetary legislation of the countries forming such union. The coinage of the four contracting powers will be ccepted at the public treasury of each of those owers, subject to conditions respecting the amount sued, which are specified in the convention.

A Cronstradt dispatch of the 10th says the U. S. quadron had a grand Imperial and popular recepon. The Czar visited the vessels at Constract and took the chief officers to dinner with him. After dinner the Emperor toasted the prosperity of the United States and an uninterrupted friendhip with Russia.

It is said that an Englishman, named Harding, an invented a gun which is not only a breech oader, but a gun without any solid breech! He takes a tube open at both ends, and this forms his zun, which is loaded and discharged with deadly effect. The plan is simply this—that a piece of wadding is rammed in at one end of the tube, then nother piece, leaving a space and of course some air between them-closely compressed; then the powder is placed in, and then ball on the powder. The breech is practically formed by the air con tained between the first and second piece of wad-

On the 11th inst., U. S. naval officers made an o ficial entry into St. Petersburg, in the presence of 50,000 people, and were welcomed with a magnificent ovation. There was music and a great display of flags, waving handkerchiefs, hearty cheers and great enthusiasm. Cassius M. Clay, the Amer ican Minister, gave an entertainment at his hotel to the Diplomatic Corps and heads of departments Many distinguished citizens were present. Ther was a ball and supper at the rooms of the Yach Club in the evening, at which the most beautiful ladies in the city were present, dressed in Union colors. A brilliant illumination of the city and s display of fireworks also took place. The whole affair was a splendid tribute to America.

At the ministerial banquet given by the Lord Mayor of London, on the 1st inst., the Earl of Derby, in the course of his remarks, said: "My lords, peace has its triumphs as well as war; and no greater triumph, I think, can have been achieved than that which has been accomplished within the last few days in the renewed success of the attempt to bind by the electric telegraph the two great con tinents of Europe and America, and more especially to unite this country with the great American Republic, with which we have so many ties in common-community of language, community of origin,

and community, if not of institutions, at least of the principles upon which those institutions are founded. (Cheers.) Every reason of interest and at Epping, N. H., on the line of the Concord and Portsmouth Railroad, commencing Monday, Aug. 27th, and closing the following Saturday.

Arrangements have been made to carry for half fare with the Concord, Manchester and the Concord and Portsmouth Railroad (Cheers.) Napoleon keeps up constant communication with the principles upon which those institutions are The Italian Government have determined upon a attachment leads us to desire, that between our-

and permanent union." Reconstruction .- When Napoleon found that Italy Russian language, hereafter in addressing the cen- did not respect his claim to Venetia, he gave the unprofitable present to Austria again, so that the

latter might cede it to Italy. The Prussian Government has informed the Queen of Hanover that she need not expect the independence of her kingdom.

Austria has already agreed to pay Prussia 20,000,-

000 of thalers. Prussia informed Austria that she would main-Memory of Abraham Lincoln, who through faith tain the right of Italy to Venetia. On the 15th instant Napoleon received Prussia's

reply rejecting the request to have the French oundary extended to the Rhine. Napoleon yielded very gracefully. He replied that the demand was ade to satisfy the public opinion of France. He leemed it just, but acknowledged the fairness of the argument of the Prussian Cabinet. He also said that the present relations should in do case be listurbed and hoped that Prussia would not over

BUSINESS LETTERS RECEIVED, to Aug. 18. Carlton & Smith—C C Clark—William Kellogg—J H Mans deld—J R Pendell (it has been going to N Blandford)—S l strout—J G Smith—C S Sanford—Maria Steele.

METHODIST BOOK DEPOSITORY. Letters Received from Aug. 11 to Aug. 18.

W Avery—J W Adams—W H Appleton—W B Bartlett—W
Burnham—G L Bryant—H S Bums—J B Bean—J M Bailey
W Brown—Z M Bailey—S W Coggeshall—J A Clark—S F
ushman—T Carter—T Clutterbuck—M D Chase—J M Cowen
Co—D E Chapin—G C Crawford—H W Comant—F C Clapp
E A Crawford—L E Dunham—Dr Dyer—H A Dutton—H ddy—T L Flood—A D Fairbanks—T B Gurney—L L Gifford
F Garrison—W H Hatch—W B Hammond—E A Howard—Hadley—Wm A Hurd—J H fifthman—C D Hills—N M Hay—H D Kimball—J King—E Kimball Jr—A R Land—H Wadd—A S Ladd—J Livesey—C W Miller—H Matteson—J H ason—G R Merrill—A McKeown—C L McCurdy—W Warsh—G & C Merriam—H W Nye—P Nutter—A Plumer—L W Preceott—H Pickard
-Inba Fowers—J Pack—Perkenpin & Higgins—A W Paige
R Palmer—H B Pattison—James Plumer—S W Robinson—
F Rumery—W Rurter—A Smith—C Stone—R F Smith—S A
mith—E Shaw—W Saiter—L D Stebbins—E H Tribou—R
elton—N w Wilder—G G Winslow—W B Walden—Wm
Vinch—H Warren—W T Worth—C J Williams—G F Wells—
S Witherell—W Wilmt—W L Woodcock.
J. P. MAGEE, Agent N. E. Depository, 5 Cornhill. Letters Received from Aug. 11 to Aug. 18. submit the new constitution to a vote of the

J. P. MAGEE, Agent N. E. Depository, 5 Cornhill.

Marriages. In this city. Aug. 14th, by Rev. C. K. True, D.D., Rev. Geo Vingate, of Farmington, Me., to Etta M. Bancroft, of Nelson t. H. In East Boston, by Rev. T. N. Haskell, Edwin N. Bowes Esc., of Pennsylvania, to Miss Pauline M. Marsh, daughter o Esq., of Pennsylvania, to Miss Pauline M. Marsh, daughter of Jonathan P. Marsh, Esq., of Boston.
In Brookline, Aug. 16th, by Rev. Joseph Cummings, D.D., Mr. Charles Jacobus, of Naples, N. Y., to Miss Elizabeth. Snow, of Brookline, daughter of the late A. B. Snow, M.D. In East Brooklield, Conn., Aug. 16th, by Rev. M. R. Barney, Mr. Andrew J. Stebbins, of Springfield, to Miss Julia A. Peck, of Brooklield. Mr. Andrew J. Stebbins, of Springfield, to Miss Julia A. Peck, of Brookfield.

In the M. E. Church, Westfield, Aug. 15th, by Rev. Daniel Richards, Rev. Henry T. Eddy, of East Longmeadow, N. E. Conference, to Miss Ella A. Olds, of W.

At Stafford Springs House, Com., Aug. 11th, by Rev. C. H. Vinton, of Wales, Mr. George W. Olds, of Monson, to Miss Eunice M. Webber, of Brimield.

In Endeld, Conn., by Rev. R. Donkersley, July 24th, Mr. Win. C. Maynard to Miss Mary J. Hyde, both of East Hampton, Mass.; Aug. 1st, Mr. Henry White to Mrs. Zillab Lines, both of Enield; Aug. 9th, Mr. Chandler M. Pomeroy, of Somers, Conn., to Miss Lizzie M. Simons, of Enfeld.

In Machias, Me., July 7th, by Rev. A. R. Lunt, Mr. Charles J. McLanghin to Miss Mary Hoar, both of M. In Wilton, Me., Aug. 1th, by Rev. J. W. Hathaway, Mr. Stephen H. Morse to Miss Orinda Richardson, both of Jay. In Appleton, Me., Aug. 1th, by Rev. Wm. L. Brown, Mr. Isaiah Hacker, of Brunswick, to Miss Addie G. Stoddard, of Appleton. Appleton.

In Baugor, Me., Aug. 3d, by Rev. B. S. Arey, Mr. Thomas
Estes to Mrs. Mary Harrington, both of Orono.

In Bucksport Centre, Me., July 6th, by Rev. Joseph King,
Mr. Stilman Kent to Miss Mary E. Partridge, both of B.; by
the same, Aug. 1th, Mr. Frederick Lowell to Miss Ruth Lowell, both of Bucksport.

Meaths.

At Hyde Park, July 27th, Mr. William D. F. Miller, son of fr. Thomas F. Miller, of Waltham, aged 27 years. In North Bridgewater, Aug. 4th, Willis Henry, son of Wes Mr. Thomas F. Miller, of Waltham, aged 27 years.
In North Bridgewater, Aug. 4th, Willie Henry, son of Wm.
H. Peirce, aged 4 months; Aug. 4th, Anna L., aged 4 years
and 9 months; and Walter, aged 2 years, children of Mr. Alfred and Maria C. Lawes.
In Natick, Aug. 8th, Hannah F., wife of Hermon S. Still,
aged 23 years, 4 months, 14 days.

Special Motices.

HERALD CALENDAR. Camp Meeting, at Sterling Junction, begins Aug. 27.
Hedding Camp Meeting, at Epping, N. H., begins Aug. 27.
Camp Meeting, at Poland, Me., begins Aug. 27. Camp Meeting, at Willimantic, Conn., begins Aug. 27. Camp Meeting, at E. Livermore, Me., begins Aug. 27. Camp Meeting, at E. Livermore, Me., begins Aug. 27.
Camp Meeting, at Northport, Me., begins Aug. 27.
Camp Meeting, at Hatfield, Mass., begins Aug. 27.
Camp Meeting, at Hatfield, Mass., begins Aug. 27.
Camp Meeting, at E. Behono, N. H., begins Sept. 3.
Camp Meeting, at E. Windsor, Me., Sept. 3.
Ministerial Association, at Millbridge, Me., Sept. 12.
S. S. Convention, at North Bridgewater, Mass., Sept. 12.
Camp Meeting, at Columbia, Me., begins Sept. 17.
Ministerial Association, at Byfield, Mass., Sept. 25, 26.
Ministerial Association, at Hodgdon's Mills, Me., Oct. 8-10.

THE WHITE RIVER JUNCTION CAMP MEETING vill commence its annual session on the old ground in Leb ion, N. H., Sept. 3d, and close the 8th. Good board will arnished all who desire at \$3.00 for the week, or at \$1.00 p

heir tickets countersigned by the Secretary of the meeting on he ground.

Persons wishing to engage wood or stoves for the meeting can apply to Horace F. Folsom, Lebanon, N. H.

The mail train going north only will stop at the ground.

The Claremont District Stewards are requested to meet on Thursday P. M., at 1 o'clock. There will be a Centenary meeting, Wednesday, P. M.,

As a preparation for a good Centenary Camp Meeting, I suggest that all the churches of this region observe Friday, Aug. 31st as day of fasting, and to pray that God may reveal himself in power and mercy to us—that the ministry may receive "the anointing of the Holy One, and his almighty breath waken "the dry bones of this valley." The brethren on all contiguous charges in Vermont are cordially invited to come and share the work and blessing of this "feast of tabernacles."

Come! and may the Fillar of Fire lead you out of your house of bondage into the glorious liberty of the children of God.

Concord, Aug. 10. od. Concord, Aug. 10.

EPPING CAMP MEETING.—Persons attending the camp meeting at Epping, and paying full fare over the Northern Railroad, or any of its branches, from Bristol, Bradford and Hillsboro', will receive free return passes by calling on the subscriber on the ground.

J. Thurston. The Eastern road gives return tickets from Portsmouth, to furnished on the ground.

A. C. MANSON.

EAST LIVERMORE CAMP MEETING.—The Committee to make arrangements for East Livermore Camp Meetin, would say to those who design coming over the Androscoggir road, the fare will be half price; and provision will be made to transmit passengers and baggage to and from the ground Those wishing to board will be accommodated at Mr. Georgi

THE CAMP MEETING AT SOUTH WINDSOR, ME. will commence Sept. 3d, and close the following Saturday morning. To those who last year witnessed the excellent order, and enjoyed the good meetings in that beautiful grove, not a word need be said to induce them to come again. Our friends from "over the river" will be welcome. Let us gather in large numbers from all our charges at our annual feast in the grove. Thursday afternoon will be devoted to a Centenary meeting.

E. A. HELMERSHAUSEN, Secretary. he grove. Thursday a neeting. Wiscasset, July 28.

ANNUAL MEETING OF THE NEW ENGLAND M. E. LOCAL PREACHERS' ASSOCIATION.—This meeting will be held in the Hanover Street Church, Boston, on Wednesday, Sept. 19th. There will be a business meeting at 10 A. M. At 3 P. M. a Local Preachers' Experience Meeting; and at 72. M. the venerable Joseph Marsh, who has been a Local Preacher a half century, will preach a Memorial Sermon. All Local Preachers and Relecters of the M. E. Church within the bounds of the six New England Conferences may become members of this Association by signifying their wish to that effect either personally or by letter to the President or Secretary.

Secretary.

Dear Brethren of the Local Ministry we hope to see you on the appointed day from all parts of New England. Let us meet and confer together upon matters connected with the success of our work, and thus strengthen each other's hands, and encourage each other's hearts.

J. A. SMITH, Secretary, Cambridgeport.

J. E. RISLEY, President, Boston.

24. Aug. 22. CAMP MEETING AT MARTHA'S VINEYARD. - Arrangements have been made with the several railroad compa-nies to carry passengers at Reduced Rates of Fares. The meeting commences Aug. 20 and closes Aug. 27. Excursion Tickets sold at the places named, commencing August 15; good to go and return until the close of the meet-

ing.

Boston, \$3,00; Mansfield, \$2.25; Taunton, \$1.75; Providence
and Pawtncket, \$2.25; Attleboro, \$2.25; Fall River, \$2.10;
Worcester, \$4.00; Millville, \$2.25; Woonsocket, \$3.00.
In consideration of the reduced prices of tickets, the companics are not responsible for loss or damage to baggage.

JOHN KENDRICK, for the Committee. N. H. CONFERENCE SEMINARY AND FEMALE COL-LEGE.—The Fall Term of this institution commences August 23d, and continues fourteen weeks. Ample accommodation for board, at \$3, for both Ladies and Gentlemen. Send for Catalogues to get particulars. L. D. Barrows, President.

WESLEYAN ACADEMY, WILBRAHAM, MASS.—The Forty-eighth Academic Year of this institution will com-mence Aug. 22d, and continue thirteen weeks. Aug. 1. 4t. E. Cooke, Principal.

EAST MAINE CONFERENCE SEMINARY, BUCKS PORT, ME—The Fall Term opens Monday, Aug. 27th, and continues eleven weeks, with increased facilities for instruction in the different departments. Address the Principal, Aug. 8. 2t. JAMES B. CRAWFORD, Bucksport, Me. THE NEW ENGLAND BRANCH of the American Ladies' Centenary Association—Mrs. Bishop Baker, President.
The American Methodist Ladies' Centenary Association, with the hearty approval of the Central Centenary Committee, has assumed a most Important portion of the Centenary work, namely, to raise \$50,000 for the Theological Seminary be located in Boston or vicinity; \$50,000 for the Garrett Biblical Institute at Evanston, Ill., and as much more as possible for the Centenary Educational Fund.
This Association, whose field of labor embraces all the New England States, has been formed to aid in this noble effort. The payment of one dollar onsitzates a member, ten dollars a life member, twenty-five dollars an honorary manager, one hundred dollars a patroness, and one thousand dollars or more

abundred dollars a patroness, and one indeasan declarates.

All paying ten dollars or upwards, will be entitled to elegant Centenary Certificates (now in process of preparation.)

Any one securing ten subscribers, including in the list, at least one of the higher grades, shall receive by mail, post paid, a copy of Dr. Stevens' Ladies' Centenary Volume, just issued by Carlton & Porter, New York.

It is desirable that Auxiliary Associations should be promptly formed in all our societies, and both members and subscriptions secured as rapidly as possible.

Auxiliary Associations should report names and forward subscriptions monthly, to the Corresponding Secretary.

MRS. L. E. THAYER, Newfonville, Mass.

The Markets.

BRIGHTON CATTLE MARKET.

WEDNESDAY, Aug. 15. market for the current week: Cattle, 2050; Sheep and bs, 9,972; Swine, 2900; number of Western Cattle, 1435 tle left over from last week, 130. PRICES. Beef Cattle-Extra, \$14.00 3 \$14.50; first qualit 13.00 & \$13.75; second quality, \$12.00 @ \$12.75; third quality, \$10.00 @ \$11.50 P 100 lbs (the total weight of hides, tallow and

Country Hides, 8½ 3 9½c P B; Country Tallow, 8 3 8½c P B. Lamb Skins, 75 & 1.00 cents each; Sheep Skins, 75 & 1.00. Calf Skins, 25c. P B.

The supply of extra Beeves is not large, and prices have kept up on the best qualities. Poorer grades, of which there is a large supply, have declined from last week's prices 23 2 50c. \(\psi\$ hundred. There was a good supply from Maine, mostly Workers. Trade was steady yesterday, and there was a large lot of Cattle sold before the close. There are several hundred Cat

syarded, to be disposed of to-day.

Stores—With the exception of Working Oxen and Milch
ows there is but a few stores in market, most of which are Working Oxen — Sales \$115, \$160, \$190, \$198, \$205, \$215 \$220, \$225, \$230, \$245, \$270, \$325. The supply in market is

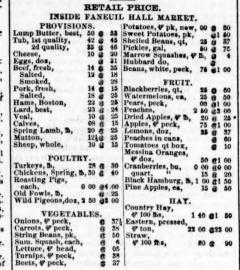
large, and trade has been very fair.

Milch Cows—Sales ordinary \$60 @ 75; extra \$80 @ \$110;
Store Cows \$35 @ \$50. Prices depend altogether upon the fancy of the purchaser.

Sheep and Lambs—The supply is large. We quote sales of Sheep at 54 g 60 V B. Lambs \$2.50, \$2.37, \$3.75, \$3.37, \$4.00, \$4.25, \$4.50 V head.

Swine—Wholesale, 15 @ 16c. V B; retail, 15 @ 16c V B.

Most of the Store Pigs in market were from York State.
Fat Hogs—2500 in market. Prices 111 & 120 V B.



Business Aotices.

MORE SUFFERING, SORROW AND DEATH, are the results Indigestion and Dyspepsia than from all other known dis-ases. COE's DYSPEPSIA CURE is a sure and immediate medy. It will stop distress after eating as soon as you take

THE GREATEST PUZZLE OUT.—Some people are puzzled bout one thing, and some about another, but the greatest puzzle of all to some of our good grocery men is to comprehend y the public should prefer Pyle's O. K. Soap to the old ands of yellow soap that have been in the market for years. But they might inquire with equal propriety why people will travel by steam, while stage coaches are in existence. House-keepers, however, readily comprehend the utility of an article hat saves them toil and expense, and those grocers that don Pile's O. K. Soap, like his Saleratus and Cream Tartar, will oon be found in every store.

Aug. 22. IMPORTANT TRADE MARK CASE IN CANADA.-Before J Tache, acting in the absence of the Minister of Agricultus Tried at Ottawa, C. W., March 21 and 22, 1866. This suit was brought by Messrs. Perry Davis & Son, of Providence, R. I., U. S. A., to procure for themselves the en in the Trade Marks Register of Canada. Lymans, Clare & Co., of Montreal, C. E., having previously obtained the enregistration of "Lyman's Universal Pain Killer" as their trade mark.

(iller," Perry Davis & Son brought proof that the sale of heir medicine was already established in 1839, and their abels "Pain Killer" princed in considerable quantity in 1840, also, the records of several courts in the United States in ns, as early as 1848. It was claimed by Lymans, Clare & Co. that the term " Pair ther similar well known words, and to adopt it as a trad

rguments on both sides, entered into a very full explanatio the law as applicable to the case, showing what constituted trade mark, and what an infringement on the same, and in osing said "Both Trade Marks having been attentively exmined by me, I decide that the Trade Mark in question co ists in the words ' Pain Killer,' "—and ordered the cancell ion of Lymans, Clare & Co.'s Trade Mark, in the Trade Mark egister, and the entry of Perry Davis & Son's in the same.

AN EFFECTUAL WORM MEDICINE. - Brown's Vermifus ned by worms. The " Vermifuge Comfits," although effect nal in destroying worms, can do no possible injury to the mos delicate child. This valuable combination has been success fully used by physicians, and found to be safe and sure in crad

ating worms, so hurtful to children.

Children having Worms require immediate attention, as ne Critaren naving worms require immediate accentual, as anguete of the trouble often causes prolonged sickness.

Symptoms of Worms in Children are often overlooked

Vorms in the stomach and bowels cause irritation, which can
be removed only by the use of a sure remedy. The combina CURTIS & BROWN, Proprietors, New York Sold by all Dealers in Medicines, at 25 cents a box. 1y. May 23.

MAKE YOUR OWN SOAP with B. T. Babbitt's Pure Con centrated Potash or Ready Soap Maker. Warranted double the strength of common Potash, and superior to any other aponifier or ley in the market. Put up in cans of one pound two pounds, three pounds, six pounds, and twelve pounds with all disasticate in Femilia and Common Source Comm full directions in English and German, for making Ha nd Soft Soap. One pound will make fifteen gallons of Soft oap. No lime is required. Consumers will find this the heapest Potash in market. B. T. Babbitt, 64, 65, 66, 67, 68, ,70, 72 and 74 Washington St., New York. 1y. Oct. 11. We advise our readers to try Renne's Pain Killing Magic

THE LADIES are especially invited to examine our new Spring Goods—Prints, De Laines, Balmorals, Shawis and silks—new styles Spring Garments, novelties in Dress Goods, etc., etc. A liberal discount to Preachers' families. No. 94

COLGATE'S AROMATIC VEGETABLE SOAP,-A superi oilet Soap, prepared from refined Vegetable Oils in con ion with Giycerine, and especially designed for the use of La es and for the Nursery. Its perfume is exquisite, and its rashing properties unrivaled. For sale by all Druggists.

Feb. 14. DR. BICKNELL'S SYRUP! The Great Cholera Res

lso, Dysentery, Diarrhea, Cholera Morbus, Summer Com-aint, Pain or Cramp in the Stomach or Bowels, Sick or Sour omach, Painters' Colic, etc., and is warranted to cure, or no ay. Is purely vegetable, without a particle of opiate or nar Highly aromatic, very pleasant to the taste, mild, but charm, affording almost instant relief, and a taste of the ticle will satisfy the most incredulous of these facts. Solvail Dealers in Medicine. Please send for Circular. Try it Prepared only by EDWARD SUTTON, Providence, R. DEMAS BARNES & Co., of New York, and GEO. C. GOODW Co., of Boston, General Agents. 6mfr.Apr18 May 30. DR. SETH ARNOLD'S BALSAM Is warranted to cure Dysen-

July 25. LITCHPIELD'S DIPHTHERIA VANQUISHER. (Used with Litchfield's External Application.)—Warranted to cure Diph-heria, and all Throat troubles. LITCHFIELD'S EXTERNAL APPLICATION, warranted to cure Rheumatic and Sciatic Lameness, and all Lameness, where

Price of each of the above, \$1.00 per bottle. OHN F. HENRY & Co., Waterbury, Vt., General Agents. Sold by Medicine Dealers generally.

THE HAIR RESTORER that gives the best satisfaction I

mony of a few of the many eminent elergymen and their fami-lies of New York City, who, having used the Sozodont for a long time past, are convinced of its excellent and invaluable ties, and give it their cordial com

Rev. J. W. Alexander, D.D., Presbyterian Church, Fifth Rev. J. B. Wakeley, M. E. City Missionary.

Rev. W. F. Morgan, D.D., Rector St. Thomas' Church Rev. E. H. Chapin, D.D., Pastor Fourth Universalist hurch, Broadway.

Rev. Samuel Cooke, D.D., Rector St. Bartholo

Samuel Osgood, D.D., Pastor Church of Messiah, roadway. Rev. B. M. Adams, M. E. Church, Duane Street.

rooklyn. Rev. W. S. Mikels, Pastor Baptist Church, Sixteenth St. Rev. George Potts, D.D., Pastor Presbyterian Church, Uni-Rev. E. E. Rankin, Pastor Presbyterian Church, Forty-Sec-

Rev. T. E. Vermilye, D.D., Pastor of Col. Dutch Ref

From G. F. J. Colburn, Doctor Denial Surgery, Newark, N. J.
The popular Dentifrice known as Van Buskirk's "Sozodont,"
besides being a very pleasant addition to the toilet, contains
ingredients that, if used according to the directions, will prove
of the greatest utility to the health of the mouth and teeth. Beware of Imitations! Sold by all Druggists and Perfomer May 16. 18t. HALL & RUCKELL, New York.

AMBRICAN LIPE DROPS have saved more than 50,000 persons from death, for they cure in a single day, Cholera, Dyacutery, all Summer Complaints, Fever and Ague, and Neuralgia. Also, a sure cure for Diphtheria, Coughs and Rheumatism. All Druggists sell them. ORBIN SEINNER & Co., Proprietors, Springfield, Mass.

May 9. SEGUR'S PRESCRIBED GOLDEN SEAL, recommended for

the treatment of Dyspepsia, Indigestion, General Doblitty, and
Fever and Ague, and warranted a cure. Invented by Dr. G. C.
Sever and ague, and warranted a cure. Invented by Dr. G. C.
Sever and a speciable compound of thriteen distinct articles, and is approved and prescribed by the medical profession.

A physician who has made use of it in his practice says—"It is ess, while it is potent: nor does it as is the case with any medicines leave a shattered constitution in its track." Sold by all Druggists. ORRIN SKINNER & Co., Sole Pro-rietors, Springfield, Mass. The trade can obtain it of any New York or Boston Medicine House. May 9.

HALL'S HAIR RENEWER is the most perfect preparation or the hair ever offered to the public. It is a vege pound, and contains no injurious ingredients. It will restore gray hair to its original color—will prevent the hair falling out out-and will promote its growth. It is a splendid hair dres ing—cleansing the scalp, and making the hair soft, lustrand silken. B. P. Hall & Co., Nashua, N. H., Proprieto Aug. 1.

Advertisements.

LEARN TO PLAY CHURCH MUSIC. Just Published: "Instructions in the Art of Playing Church Music upon the Meiodeon, Organ, and Piano," by A. N. Johnson. Upon this method any one who understands the notes, can learn to play church music with ease. The lessons are mostly interesting church tunes, adapted to family and social singing. It will greatly facilitate the cultivation of church music to have some one in every family where there is a Melodeon or Piano, able to play it: and this method makes it an easy to have some one in every family where there is a Melodeon or Piano, able to play it; and this method makes it an easy and interesting study. A copy will be sent by mail, on receipt of the price (one dollar and twenty-five cents) by the publishers,

J. BAXTER & CO., and the Allegany Academy of Music, in the town of Friendship, Allegany Co., N. Y.

J. Baxter & Co. also publish the
UNITED STATES COLLECTION OF CHURCH MUSIC, by A. N. Johnson. It contains new features which make it y A. N. Johnson. It contains new features which make he most useful book for singing schools andichoirs in the ma et. Sent, postage free on receipt of one dollar. Aug 22

COE'S DYSPEPSIA CURE! This Great Remedy for all Diseases of the

the discovery of the inventor of Coe's valuable Cough Balsam, while experimenting for his own health. It cured Cramp in the Stomach for him which had before yielded to nothing try encourage us to believe there is no disease caused by a dis-ordered stomach it will not speedily cure.

It has cured in hundreds of cases

MINISTERS GIVE TESTIMONY OF ITS EFFICACY! And from all directions we receive tidings of cures peformed It is sure to cure. HEARTBURN! One dose will cure.

SICK-HEADACHE!

DISTRESS AFTER EATING!

PHYSICIANS ENDORSE AND USE IT

HEADACHE AND DIZZINESS! It stops in thirty minu

CHOLEDA MODBUG! Will be changed with half a bottle. IT IS PERFECTLY HARMLESS!

Its UNPRECEDENTED SUCCESS is owing to the fact teat IT CURES BY ASSISTING NATURE TO RE-ASSERT HER SWAY IN THE SYSTEM! Nearly every dealer in the United States sells it at ONE DOLLAR PER BOTTLE. C. G. CLARK & CO., PROPRIETORS,

NEW HAVEN, CONN.

GEO. C. GOODWIN & CO., 38 Hanover Street, Boston New England Agents. SILVER LAKE INSTITUTE, designed as a School of the highest order for educating Young Ladies and Misses. Buildings and ground finely adapted to Family and Day School. Located in the quiet, healthful, attractive village of Newton Centre. School year opens Wednesday, Sept. 26th. Local references—Rev. D. L. Furber, Prof. A. Hovey, D.D., Hon. D. H. Mason, Lieut. Gov. Wm. Claffin. Address the Principal, J. TENNEY.
Newton Centre, Aug 22.

A GENTS WANTED, in every City and Town in At the Country to canvass for "The Lives of the Presidents" of the United States—a new work by Rev. John S. C. Abbott—to be complete in one volume. Clergymen of small salary will find this an agreeable and profitable method of adding a few dollars to their income by canvassing their own neighborhood for this popular work. Exclusive territory will be assigned to faithful canvassers.

o faithful canvassers.
B. B. RUSSELL & CO., Publishers,
55 Cornhill, Boston. A GENTS WANTED. We are in want of Agents of either sex in every State. County, City, Town, Village ot either sex in every State, County, City, Town, Village and Hamlet in the United States and Provinces to sell by subscription, The Cottage Library, in four Vols. By Rev. D. C Eddy. The best set of books ever published for agents. Goot inducements offered. Address HORACE. WENTWORTH Publisher, 119 Washington St., Boston, Ms. 3mos Aug 22

STRUMATIC SALTS FOR BATHING. DYS-PEPSIA CURED,
HEUMATISM CURED,
ERUPTIONS ON THE FACE CURED,
SCROFULA CURED SCROFULA CURED
BY TREATMENT WITH MINERAL WATERS.
Do away with all your various and often pernicious drug
nd quack Medicines, and use a few baths prepared with
"STRUMATIC SALTS." These SALTS are made from the concentrated Liquors of the Mineral Well of the Penn's. Salt Manuf g. Co., in Pitts-turgh, and are packed in air-tight boxes. One always sufficient for a bath. Directions are attached.

Internally use "Strumatic Mineral Waters." In bottles of me and a half pints. One sufficient for a day's use.

For sale by all respectable Druggists. eoply Aug 22

DIRECTIONS FOR MAKING YOUR OWN RENOWNED SAPONIFIER!

(Patents of 1st and 8th February 1859,) CONCENTRATED LYE! TWO CENTS ONLY FOR EVERY POUND OF SOAP.

Dissolve one box of Lye in 21 pounds (pints) of hot water, i n iron pot. Melt in another pot or pan 5 lbs. of clean fat or rease. Take off the fire, and into this stir slowly the dis lace over night. Next day cut up into small pieces, add 6 h BEWARE OF COUNTERFEITS.

Be particular is asking for Penn'a. Salt M'fy. Co's. Saponifle

Aug 22

eoply

CONNECTICUT MUTUAL LIFE INSURANCE COMPANY OF HARTFORD, CONN. Over \$11,000,000.

Information given and application received by
EDWIN RAY, General Agent, CHAS. LOWELL THAYER, Local Director; H. K. OLI VER, M.D., Examiner. ly Aug 22 REMOVAL. WILLIAM MULLAN, Watchin

R. Ler, has removed from Court Avenue to No. 32 Winter Street, opposite Chandler & Co.'s. 53 Watches Repaired and for Sale. 3mos July 11 THE NEW MELODEON. By Rev. J. W. Dad-THE NEW MELODEON. By Rev. J. W. Dad-mun.

Probably no hymn and tune book, for vestry use, hes had so wide a circulation as the MELODEON. Besides the very large sale it has had in the United States, over seven thousand copies have been sold in Australia, where the Rev. Wm. Taylor has been laboring for nearly two years in the revival work. On going out there he adopted it as the best singing book for promoting a revival of religion. But as it is over six years since it was first published, and as there is a constant demand for new music, we have thought it best to issue a new book under the title THE NEW MELODEON, retaining all the popular melodies of the old, and adding over seventy pages of new music. If you want the neatest, best bound book in the market, and the latest revival hymns and tunes, be sure and get. The NEW MELODEON. It contains 192 pages and 400 hymns and tunes.

Advertisements.

AYER'S CATHARTIC PILLS are the most per-AYER'S CATHARTIO FILLS are the most perfect purgative which we are able to produce or which we have hink has ever yet been made by any body. Their effects have abundantly shown to the community how much they excel the extraordinary medicines use. They are safe and pleasant to take, but powerful to an extraordinary medicines to the body, remove the obstructions of its organs, purify the blood, and expel disease. They purge out the foul humors which bread distemper, stimulate stimulate the visual self-vities of organs into their natural action, and impart a healthy tone with strength to the whole system. Not only do they cure the every-day complaints of everybody, but also formidable and dangerous diseases. While they produce powerful effects, they are at the same time, in diminished doses, the safest and best physic that can be employed for children. Being sugar-coated, they are pleasant to take; and, being purely vegetable, are free from any risk of harm. Cures have been made which surpass belief, were they not substantiated by men of such exalted position and character, as to forbid the suspiction of untruth. Many eminent elergymen and physicians have lent their names to certify to the public the reliability of our remedies, while others have sent us the assurance of their conviction that, our Freparations contribute immensely to the relief of our afflicted, suffering fellow-men.

The Agent below named is pleased to furnish gratis our American Almanac, containing directions for the use and certificates of their cures, of the following complaints:—

Costiveness, Billious Complaints, Rheumatism, Dropsy, Heartburn, Headuche arising from foul stomach, Nausea, Indigestion, Morbid Inaction of the Bowels and Pain arising therefrom, Haduches, Loss of Appetite, all Diseases which require an evacuant medicine. They also, by purifying the blood and stimulating the system, cure many complaints arising therefrom, flatulency, Loss of Appetite, all Diseases which it would not be supposed they could reach, such as Deafness, P struction of its functions.

Do not be put off by unprincipled dealers with other preparations which they make more profit on. Demand AYER's and take no others. The sick want the best aid there is for them and they should have the nem, and they should have it.

Prepared by DR. J. C. AYER & CO., Lowell, Mass., and sold yall Druggists.

Lowell, Mass., and sold yall Druggists.

HUDSON RIVER INSTITUTE. Superior advan-tages in English, Classies, Sciences, Commercial, French, German, Piano Music, and Painting. Lewis's Gymnastics for Ladies, and Military Drill for Gents. Eighteen instructors. Term opens September 19. The Rev. ALONZO FLACK, A.M., Principal.—Claverack, Columbia County, N. Y. 7t Aug 18

VICK'S ILLUSTRATED CATALOGUE OF HARDY BULBS, FOR THE AUTUMN OF 1866, AND FLORAL GUIDE,
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Aug 15

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West Troy, N. Y., May 6th, 1864.

DR. SETH ARNOLD. My Dear Sir:—I have used your cough Killer in my practice, and fit good.

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This is to certify that for several years I have suffered much, with a severe nervous headache, never obtaining any permanent relief until I used Dr. Seth Arnold's Billous Pills, which cured me in a short time.

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Aug 1 Agricultural Warehouse and Seed Store,
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NERVOUSNESS! It is rapidly superceding all preparations of Oplum and Va-lerian—the well-known result of which is to produce Costive-ness and other serious difficulties—as it allays Irritation, Rest-lessness, and Spasms, and induces regular action of the bowor met with such universal approval. For Fits, Sleeplessness, Loss of Energy, Peculiar Female Weaknesses and Irregular-ties, and all the fearful mental and bodily symptoms that fol-low in the train of nervous diseases, Dodd's Nervine is the

best remedy known to science. Sold by all Druggists. Price, \$1.00. H. B. STORER & CO., PROPRIETORS, April 25 1y 75 Fulton Street, New York. CHURCH BELLS. G. H. HOLBBOOK & SON,

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Aug 1

has been laboring for nearly two years in the revival work. On going out there he adopted it as the best singing book for promoting a revival of religion. But as it is over sky years since it was first published, and as there is a constant demand for new music, we have thought it best to issue a new book under the fitle THE NEW MELODEON, retaining all the popular melodics of the old, and adding over seventy pages of new music. If you want the neatest, best bound book in the market, and all materials for preserving them in a healthy condition, and the latest revival hymns and runes, be sure and get. THE NEW MELODEON. It contains 102 pages and 400 hymns and tunes.

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Poetry.

THE ATLANTIC TELEGRAPH. Path of the lightning! more sublime
Than when its wrath the rocks hath rent;

Surpassing space, outspeeding time, Linking each severed continent! Last wonder of a wondrous age!
Where thou hast touched 'tis holy ground;

For there, as once by Israel's sage, The presence of the Lord is found He saw it in the flame that played, Yet injured not the desert's tree;
We trace it in the flame conveyed
Harmless and quenchless through the sea.

Speak not of man's achievement now; Speak but of Him who spread the main, And taught His child its might to bow Submissive to this thread-like chain. He says to boastful pride, "Be still!"

This mightiest work of human hands Does but his great design fulfill To bind in love earth's scattered lands. Nerve of the world's gigantic form, Quivering with thy mysterious life, Speed only feelings pure and warm, Nor thrill with pain, nor swell with strife.

-Forney's Press.

THE ADDRESS

Before the Eclectic Fraternity of Wesleyan University BY HON. G. G. REYNOLDS.

[We take pleasure in laying before our reade the following address, delivered by the Hon Judge Reynolds, of Brooklyn, N. Y., at the Quadrennial Convention of the Eclectic Fraternity, held during the late Commencement week of the Wesleyan University.—ED. HERALD.]

Mr. President and Brother Eclectics :- An apology is due to you for my acceptance of your invitation, although I stand here simply as a substitute. I knew I should not have the leisure for any consecutive thought to be devoted to the preparation due to this occasion; I knew that the tastes and habits of mind generally incident to the profession which I follow, had unfitted me for anything like a lile ary performance; but I was unconscious, till sat-isfied by the experiment, how far the practice of thinking and speaking almost entirely upon the spur and incitement of the occasion had destroyed what little facility I ever may have possessed for the more deliberate and formal mode of the writ-ten essay. Yet it is with the utmost cheerfulness that I have attempted this office, at the call of a Society which shall ever command from a grate-ful heart any poor service I can render.

I was attracted to this scene by the memory I was attracted to this scene by the memory of associations connected with its earlier years, and mine; not by their memory, rather by the associations still living in my life, a joy and an inspiration. The dreams of ambition have mostly dissolved "like the baseless fabric of a vision;" the hopes have somewhat put off their brightness fo the sober views of experience; but the feelings and sympathies are still youthful; and the generous friendships, spiced by the fraternal rivalries of those days, shall flourish in perennial freshness I go back across the chasm of twenty-five years as if it were but a day; and yet there is no chasm. I find the Society living here in its old spirit and vigor, while its sons have gone forth to perpetu ate the bonds of fraternity on every field of hon orable duty. I see them in charge of academies colleges and universities; among the very fore-most in the pulpit; rising to eminence at the bar; I find them, I might almost say, at the head of the religious press in the two great cities of the seaboard; I meet them when I visit halls of legislation to look for the men who shall rule us in wisdom and justice; I hear of them as pilgrims in foreign lands whose footsteps resound along these shores; with pride I point to their names in that long roll of honor which shall perish from the memory of men no sooner than the institutions of our country. Thus do they all as we have said our country. Thus do they all, as we have sung

"A consecrated brotherhood around the altar With carnest minds, united hearts, and hand linked fast in hand, With honor bright and purpose high, a true eclec-

These thoughts have naturally suggested to me a consideration of the influences which scholars are, in our day, exerting, in public and social affairs; and this I propose as the general topic for

a very limited dis And by scholars, I mean not merely, nor prinscientific or scholastic pursuits; but the number who, with scholarly training, are assuming influential and controlling rank in active and business life; numbers constantly reinforced in all depart ments, by new accessions, bringing purer aspirations and fresher enthusiasm to every field of ex ertion, every post of duty. The men of libera education, engaged in the various professions, in public and private enterprises and reforms, and in institutions, social and political. More than that they are the men of action. In the crisis which demands that somebody should "come to the fore," to use a terse Irish phrase; which calls for decision, devotion, heroic sacrifice, and a bravery which is ready to advance in the front of danger, no champion is readier or truer than he whose soul, like the tempered blade, has been wrought to the highest finish and perfection of its nature. It might perhaps be thought that the tastes and habits of the student would incline the life to con-templation and quiet, would tend to repress his natural ardor, and take him out of sympathy with the masses. But I claim for the highest forms of education, for the classical and æsthetic culture of the genuine scholar, that they not only give disci-pline and mental power, but breed a certain generous and noble sentiment of honor, a love of country and of human rights, and the high cour-age and spirit of manhood, unless the soul have in it such preponderance of meanness, that no process can redeem it from its sordid essence.

The mental discipline which comes exclusively from "practical" and business training, will sharpen the intellect within the limited scope of its experience; but its tendency is to harden the its experience; but its tendency is to harden the nature and narrow the range of thought. Let a youth, with powers undeveloped, and sentiments unformed, be thrown into the open arena of the world, with its clashing interests, its remorseless competitions, and its life and death struggles, and doubtless his mind may rapidly acquire keenness, vigor and efficiency of execution, and if success shall crown his efforts he may gain fortune and a certain measure of appliance for a the and a certain measure of applause; for as the proverb has it, "Men will praise thee when thou doest well for thyself;" in case of rare nobility of doest well for thyself; in case of rare boomty of nature he will rise to the height of philanthropic and humane endeavor, but the tendency of this practical education, as it is called, is to repress the genial current of sympathy, and centre thought genial current of sympathy, and centre and ambition on selfish aims. And now let us look a little in detail, at som

And now let us look a little in detail, at some of the considerations, thus in a general way suggested. First, I propose to speak particularly of some of the learned professions, because in looking at the influence of scholars, in the community and in public affairs, I find that a large proportion of liberally educated men engage in one or the other of these pursuits; and that, for the most brightest ornaments of those professions; and their duties and activities touch our common life on every side.

Entitled to be first mentioned, is that honorable

calling, which more than any other, demands the consecration of the whole man to the cause of humanity; which lays its hand of benediction on the head of childhood, and seeks to bind us through life, in allegiance to a faith which, in the langu "holds the moral elements of the her." But I am not to speak of the purely religious influence of the clergy, nor of their relation to the church in its organization or its worship. I want to say a word as to their moral weight, and their right to an active partici-nation in all interests pation in all interests or questions that concern society or the state. The idea that they are set apart from all secular affairs, has been a favorite one with many, whose reverence for sacred things is wonderful, considering their morals; they would substantially disfraout of tender consideration for the purity of their lives, and the high character of their functions; but public sentiment seems to have carried for them a bill of civil rights; and, measured by events, the time is ages back when it was profits ble to assail three thousand ministers with vite peration, for petitioning Congress on political subjects. The fact is, the vital principles of religion have been practically excluded from our social olitical problems, somewhat beyond the of safety; and the tame endurance of those evils which threaten to rob us of the benefits of Christian civilization, has come to be regarded as no Christian grace. The moral and religious portions of society have in their own hands, if they knew how to use it, the power to enact laws fit for an enlightened and a decent commonwealth, and to enforce obedience to those laws. And are they to suffer all legislation to pass into the hands

ise, and give the kingdoms of this world to those who fall down and worship him.

But the church of our time does not propose to retire to a convent, and fold its hands in the experience of the convent and fold its hands in the experience of the convent and fold its hands in the experience of the convent and fold its hands in the experience of the convent and fold its hands in the experience of the convent and fold its hands in the experience of the convent and fold its hands in the experience of the convent and the conv

But the church of our time does not propose to retire to a convent, and fold its hands in the exclusive contemplation of inward states, and eestatic experiences; while it draws its Inspiration from the fervors of devotion, it claims for its province, not only the charities of life, ministered by a disciple, but the application of its principles in the marks of trade, in the choice of magistrates, in the making and execution of laws; for these principles of right embrace every sphere of activity and every question of public concern; and no cant about freedom of conscience, no low flings about Puritanism, shall drive it from its ground. The church will not only fast and pray in obedience to its Master, but in his name will cast out devils. Into this work it is the duty and privilege of the preacher to enter, as an anointed leader, fully entranchised with all rights of citizenship and manhood. He has a right from the rostrum and the pulpit to discuss the moral and zenship and manhood. He has a right from the rostrum and the pulpit to discuss the moral and religious bearings of all social and political questions. This is something far different from the fine philosophical disquisitions which sometimes take the place of a simple preaching of the living verities of the Christian faith; literary infidelity in the pulpit will never stir the heart of the age. What we want in this direction is the fearless and time assertion of religious truths, as vital forces What we want in this direction is the fearless and firm assertion of religious truths, as vital forces in human life; and when this leads to the discussion of those moral principles which lie at the foundation of laws and institutions, let those principles be enforced by the sanction of divine authority. If slavery, for instance, be a divine ordinance, let priest and prelate stand up for it, and for its fruits; but if it be of the very essence of robbery and coppression and lust, if it deseand for its truits; but if it be of the very essence of robbery and oppression and lust, if it dese-crates the soul and pollutes the body, if it blas-phemously sets aside the foundation principles on which God has built society, let them pronounce the curse of God upon it, and upon the wrongs and abominations which attest its venom in its dying hour. And of all things, never let us accept union or fellowship with a church in which the spirit of slavery and rebellion is still dominant and defiant.

This merest outline of the duties and responsibilities which devolve upon the ministry, as a constituent element in social and political influ constituent element in social and pointest influences, will serve to show the great advantage, the most pressing need, for these times, of that human learning which many have affected to despise, forgetting that the greatest man in the Christian church, the greatest man of all the Christian ages, was brought up at the feet of Ga-maliel. To command, to-day, the respectful at-tention of the world, these teachers and apostles must be trained to watch the skillful and dextrous forces which they will find arrayed on every side against them. It is certainly a thing to strike our attention that the branch of the Christian church, whose peculiar glory has been in its marvelous conquests over the middle and lower classes of society, and which has kept the unfaltering step of advance upon the very frontiers of civilization. had its origin in a college, and true to the seed, it has blossomed into a score and more of colleges in this republic. Beyond all controversy the great characteristic religious movement of the last huncharacteristic religious movement of the *last* hundred years and over, it now proposes to endow more liberally the cause of education, and thus reach forth its hands and touch the springs of centuries to come.

turies to come.

I come now to speak of the legal profession, which in larger proportion than any of the business pursuits, is made up of men of college culture, and which exerts a greater direct influence in public affairs than all the other professions combined; scarcely less than any, in social life. The relation of lawyer and client is the most intimate and confidential of all relations, outside the sacred precipets of the hearthstone. It tolerates no seprecincts of the hearthstone. It tolerates no se-crets, no reserve within its legitimate scope. Questions on which turn fortune, character of domestic happiness, are submitted with full dis-cretion to the trusted counsellor. He even shapes to a great extent the laws which his client wishes to leave impressed upon his estate after his death. Especially, at the great commercial and financial capitals, you will find in the conflict of interests, and upon points of justice and honor, as well as of legal rights, a man's conscience-keeper is his lawyer rather than his minister. And with the true lawyer the trust is well confided. Let me repudiate all allusion, in what I say, to the base and mercenary adventurers, who generally from honorable calling for purposes of plunder. Th law is a high-toned and chivalric profession That it should develop in the highest degree tha esprit de corps which is characteristic of honorable association, is of course to be expected. Its members are in the intimacy of daily intercourse; daily in the courts they champion against each other the interests of their clients; and I think there is nothing between generous hearts which bring more intimate acquaintance or warmer friendship than a keen and vigorous contest in the forum No other introduction gives such full assurance of the true and knightly qualities of mannood. Ac-cordingly you will find nowhere fewer petty jealousies, or more true confidence and manly ng than in the hardest grapples at the bar; and nowhere else do shams and meannesses so surely meet detection, for in no other profession do all the properties of a man so inevitably come "under fire." But there is more than this to qualify the lawyer for his responsible position. By life-long training and daily experience he be-comes skilled in that practical morality which

Let me here say a word about the great system of the common law, which so extensively regu lates our conduct and determines our rights which is in fact the basis of our common stock o ideas as to public and private rights. You would probably be surprised, on examination, to find how little our civil duties and liabilities are determined by positive enactment. But few of the emergencies of life can be met or anticipated by emergencies of life can be met or anticipated by the legislative will. That lex non scripta, which rests in the decisions of the courts, is the code which in the language of an American jurist must fill up "every wide space which the statute law cannot occupy. It is the application of the dictates of natural justice, and of cultivated rea son to particular cases." I refer to this topic be cause it fits my subject as showing the immens power and influence of trained and enlightener minds in fixing the most important elements o civilization. This system, which governs with a more extensive authority than the famous civi law, commenced with common usages and cur toms, and has been built up by gradual accretions through the reasonings of scholars and priests through the reasonings of scholars and priests, the test of experience, and especially by the searching and sifting discussions of advocates in the courts, till it comes to us as the crystalized wisdom of ages. In sharp analysis and severe logic, no science can excel it; but it is at the same time elastic and expansive, fitting itself to every varying condition of society, and always instinct with the spirit of liberty. It suited the sturdy life of our ancestors on both sides of the sea, and it comprehends all the various relations of the most refined and commercial people. Take this picture of it, from an eminent writer: "We live in the of it, from an eminent writer: "We live of it, from an eminent writer: "We live in the midst of the common law; we inhale it at every breath, imbibe it at every pore; we meet it when we wake and when we ite down to sleep; when we travel and when we stay at home; it is interwoven with the very idiom that we speak; and we cannot learn another system of laws, withou learning at the same time another language."

constitutes the nicest sense of honor.

If this be a fair presentation of the pervasive everywhere present authority that restrains, pro-tects, guides us, what must be the power in a community of the courts which interpret and administer it, not only as armed with the processe of civil government for executing their decrees but as educating the common mind to a proper reverence for justice and order as the basis of human society; an education, I may say, which is generally attained by our native born popula tion. The American citizen is constitutionall fond of witnessing a lawsuit; and when as specta tor, juro or party he hears the sharp debates of the lawyer, and the oracular charge of the judge, and then watches the execution of the judgment, years after it may be, upon the person or property of its subject, he understands something of the moral forces that reside in government. Erskine once said at the bar, "More instructive lessons-are taught in courts of justice than the church is able to inculcate. Morals come in the cold abstract from pulpits; but men smart under then

practically when we lawyers are the preachers."
You will, I am sure, indulge me one word further. This is a profession which has for the most part stood up manfully in defense of civil liberty and it is right to insist upon this, because it results legitimately from their training and opportunities. There have been and there are among them parasites and sycophants, for no training can transand to enforce obedience to those laws. And are they to suffer all legislation to pass into the hands of dissolute and corrupt demagognes? Are they to retire from the field of social reform before the brasen effrontery of those who make their gains by the open violation of the Christian Sabbath, or the prosecution of a traffic which directly and confessedly engenders suffering, pauperism and vice? Are they tamely to submit to, nay patronize, a venal or a wicked press, which instils its

daily poison into the seething, volcanic mass of ignerance and brute force which underlies the wealth, splendor and refinement of our commercial cities, teaching contempt for virtue and disregard of law; stimulating the fiercest passions, till the infuriated mob is goaded into the wildest frenzy of crime? These things we have actually experienced, and some of them, when the nation itself was staggering under the ponderous blows of a treason which, if baffled in the open field, seemed ready to explode its mines under our very feet. At times it has seemed to all but the eye of faith, as if Satan was able to fulfill his old promise, and give the kingdoms of this world to those who fall down and worship him.

But the church of our time does not propose to throw over them all the grace and beauty of that

thrown over them all the grace and beauty of that rare scholarship which shines resplendent in the dust of that earnest, sometimes passionate arena. These being the men who really make our laws, it belongs to my subject to discuss for a moment what is the real, potential influence of law making, upon the people who are at least nominally what is the real, potential influence of law making, upon the people who are at least nominally its subjects. It is a common theory that statutes, to be vital and authoritative, must be the simple expression of a public sentiment already formed, the mere outgrowth of wants and feelings in the community which have almost the force of law, and only lack its form and machinery. A little distribution will serve your much to restrict discrimination will serve very much to restrict this statement. It is true the elements of order and good government are not the creatures of th statute book; you can no more make morality and high civilization by legislation, than you can "cre-ate a soul under the ribs of death," but where these exist, you can beat down immorality and barbarism by law; and it is the business of good government to do it. The distinction is here: a law which is oppressive, subversive of natural justice, cannot be executed successfully, cannot stand except as a dead letter under cover of obliv-ion; while a law in favor of freedom and progress, which accords with the moral principles and huwhich accords with the moral principles and dumane feeling of the honest heart, may serve to lead and develop the sentiment which shall sustain and vindicate it.

Let us look for a little at both sides of this proposition. And first I take an illustration which is the more apposite and striking because it is the

osition. And first I take an illustration which is the more apposite and striking, because it is the instance of an enactment supposed to be founded on a constitutional obligation, and to be therefore, a sacred compact which good faith would not allow us to put by. And so we had the fugitive slave bill. At first it sufficed to put money in the purse of the bereaved master, for when the hunted victim was unearthed and stood palpitating in the grasp of the remorseless statute, the commonest feelings of our nature would rush to his ransom; but at length the insolence of slavery demanded but at length the insolence of slavery demanded its bond according to all the forms of law. It would have the sacrifice devoted upon its altar with all the solemnities. You remember when Shylock refused three times the value of his parch Shylock refused three times the value of ins parcinent debt as a compromise, he cried out, "An oath, an oath, I have an oath in heaven. Shall I lay perjury upon my soul? No, not for Veniec." You also remember how this illustrious casuist shortly came to grief. And so we had profound expositions of constitutional obligations, and upon "questions of morals and questions of conscience" from statesmen; and solemn appeals from executives, and political ethics from the pulpit; and so Anthony Burns was snatched away from Boston; so other men, so women and children were wrenched from their homes in the grip of this most abhorrent claim. But no power of law could long withstand the hoarded forces that lay in the popular heart, touched by the divine finger; the contest was madly, desperately pushed from step to step, till at length the very institution out of which it grew, rooted for a century, went suddenly down before a tempest of popular wrath, and under the judgment of vindictive heaven.

But the more important question is, how far legislation may be efficient, not when it is behind, but when it is in advance of public sentiment, as it appears upon the noisy surface. We are often mistaken as to what are the real convictions of the mistaken as to what are the real convictions of the majority. They are seldom brought out at the ballot box; personal, party, local considerations, or the passion or prejudice of the hour, often control in the most momentous canvass. You probably cannot recall the instance where any great party has ventured its fortunes for a single campaign upon simple naked principle, without resorting to catch-words and adventitious aids.

And in regard to those social and moral questions which are not of a party character, the hu mane, the orderly, the benevolent, for the most part are those quiet and unobtrusive classes who are not heard brawling in the streets; while the slaves of vice, and the men who pander to their appetites for gain, and the demagogues who are always on their side, are vociferous for their nat ural and inalienable right—to do wrong. And thus virtuous and careful men quail before the braggart threats of the vicious, when moral courage and the persevering, determined assertion of law

to be mere "Quaker guns" at last.

We come here to an old question, which recurs
upon us often, how far is it within the fair provce of law to regulate the moral conduct ommon law, of which I have spoken, supplies us vith a maxim which it wisely assumes to enforce Every one must so use his own as not to injur-mother." When a man talks about honest con victions, and freedom of action, and moral sus on, we say, yes, you may think what you please, and within certain limits of responsibility, say or do what you please; but when you poison the four tains from which we all drink, when you threate to sap the foundations of public virtue and order and contravene the great interests of society, no law is too despotic, if it be necessary to hold you to keep the peace.

There is a great deal said about honest but en

neous opinions, which is liberal, and well in its place, but men sometimes actually believe a lie, dishonestly, basely; passion, prejudice or self-interest are purposely left to drift the mind into the most diabolical errors. The intellect is thus beclouded by the fumes which rise from a foul heart. No charity can rightly cover such a sin as this of a dishonest faith. Indeed, I believe it is intimated by high authority that a man may hold the truth in an evil conscience. And then, as some minds are so organized that you cannot debate an intellectual proposition with them, having no con mon ground to stand upon; no perceptions which are alike to both; no axioms that they will be bound by; so the moral constitution of some is s perverse that you can't reason with them on eth cal subjects. Duty and obligation, if understood by you, are certainly not understood by them they have not even a rudimental conscience. Now

in worldly affairs you are not bound to enforce your sentiments with such subjects in foro conscientiæ; the only appropriate form of reasoning is the vis a tergo, you must kick them out.

I have been led to some of these thoughts by the resistance to a salutary law of public order and decemen, in the compunity where I live I have decency, in the community where I live. I hear men saying it cannot be enforced. Why, before a few puny judges imposed what is but a tempo-rary restraint on its officers, the strongest and the worst bound before its modelets. worst bowed before its mandate; but now the denizens of the slums of vice and midnight debauch think they can successfully put at defiance the legal power of a great State, and believed moral power of a sisterhood of State all vitally concerned in the conservation of those interests of which the State is the natural guardian. This battle between these two old antagonists, thus brought face to face, must be fough out. on many a field perhaps; let us try conclusions on this which lies before us. I think one side, at least, means both to summer and winter

on that line. I remember too, how often during that terrible struggle through which our dear country has passed, and which now appals me, as I look back upon it, more than ever it did when the smoke and dust of battle obscured the utmost of our danger; how often during the sickening reverses of the first two or three years some loyal friend "whispening with white line." or some poorly whispering with white lips," or some poorleoncealed traitor, with a mock regret which looke much more cheerful in him than the feigned joy with which he received the news from Gettysmuch more cheerful in him than the feigned joy with which he received the news from Gettysburg, would demonstrate by figures and military science, that we should never conquer the South. Well, I didn't know much about strategy nor statistics, but I did know in a general way that we had the material resources, if we had the virtue, to do it triumphantly; I knew we had God on our side, and that Time is always on the side with God; and I thank heaven I never had enough of misgiving to even remember it now.

misgiving to even remember it now.

In the history of the last five years, we have abundant illustration of the power of leaders to control events, and to control opinions, except of those few earnest thinkers who in the end move all the rest. I will not stop to show how one man held in his hands the issues of the war a man at first slow, cautions, reluctant, undevel oped, but who rose with resistless certainty, very slowly as it seemed to our impatience, to the leve of events which have given him and us one of

the grandest places in history.

Passing by all this, I would say a word of the questions which remained to be settled after the war. The Rebellion never surrendered, never war. The Rebellion never surrendered, never capitulated; it was annihilated. There were, it is true, some sort of terms granted by the chivalry of our generals to individuals, but the great Rebellion as a power was ground to powder; on a sudden there was nothing of it left even to sign a sudden there was nothing of it left even to sign as treaty or send in an unconditional submission.

ly have been driven home upon them, and the destinics of the reconstructed States entrusted to the hands of men, true to the country, white or black. But a contrary course has been adopted and pursued; traitors have been invited back to power, and our friends handed over to them bound hand and foot; and the old insolence and more than the old cruelty is the inevitable result. This is the way treason is "made odious," odious not by the signal of disgrace branded on its brazen front, but in the new wickedness which follows its reprieve. Now we have the whipping and selling into virtual slavery of men and women by judicial sentence in spite of the nation's law; now we have the combined many that the combined many that the combined many that the combined many the same the combined many the politic ways, and for using good language; and he loved her because of her goodness, though he had never seen her before.

If you ever see a really good girl you will see one of some politeness, for goodness is the source of true politeness; and politeness will help to keep you good.

But I want to say a word about Mary. I think that she did not understand that she was adding sin to sin. She knew it was a sin to take the cherries without permission, but did not know it was a greater sin to do so, thinking Jesus would forgive her.

forms of murder known amongst us; now we have the combined horrors of Memphis; and we are even promised for president a hoary traitor from the head of the rebel army.

It is well to be merciful; perhaps we can afford to show that a free government like ours is above all the vulgar methods of justice, scertainly, above the configuration of the property of of revenge; but to endanger ourselves and surrender the innocent to vengeance as an offering of peace, is not magnanimous, it is not honorable, it is not right. Perhaps we might have pardoned them for

ne with all the fires of judgment. aflame with all the fires of judgment.

From the difficulties that now encompass our position, it is evident we are not to sail upon flood tides, into the haven of repose. Every element of old hostility has been spurred into the controversy that seems to open before us. As Gratz Brown says, the question of universal suffrage is now "a party issue, that can only find its way to complete affirmment there were to great of discord against revived. issue, that can only find its way to complete amrinance through long years of discord, against revived sectionalisms, and resisted by whatever is putrid in politics. All this is to be deplored because it will retard the nation's advancement by just so much, and because it was a failure to seize upon the opportunity of bridging in a day, the advance of a quarter of a century."

But let us hope the fortunes of this battle hang on the same great forces that determined the arbi-

But let us hope the fortunes of this battle hang on the same great forces that determined the arbitrament of war. No thestions of political philosophy are really settled at all, till they are settled rightly. This much is clear; we have arrived at a crisis which demands the devotion, the enthusiasm and manly courage which I have spoken of as the qualifications of the scholar and the thinker, for great emergencies. Whatever we may think as to the true course of statesmanship, we shall agree it is a time when no traditions of party, no mere base anneals to massion and prejudice are to carry us triis a time when no traditions of party, no mere base appeals to passion and prejudice are to carry us triumphantly through. We must have counsels proceeding from some higher inspiration than all these; from minds opened by culture and by faith to some adequate conception of the principles which demand our recognition.

If find I have so far extended a few of the anticipated tonics of this address that I cannot now give

I find I have so far extended a few of the anticipated topics of this address that I cannot now give it the form and symmetry which I desired. I draw to the conclusion, with a glance at the two parties which under various forms, and with various weapons, are contending for mastery on every continent to-day; the one is called the party of progress, and the other styles itself conservative, a name which has much of good in it, but which covers a multitude of sins. The scholar is generally a radical; he is not a leveler, nor a fanatic; he is not dazzled with mer novelty. From the stores of his knowlwith mere novelty. From the stores of his knowledge he is able to take a broad survey of the past, and hold all things at their true value. He is thus an celectic in his method. Such men generally lead the true party of progress. In the grand sweep of the last five years' conflict, a conflict in which all the material and moral elements have combined; fought in cabinet, in council, in the forum of the public conscience, by wager of battle, these our prethren have been foremost with tongue and pen and sword; nay, they have not counted their lives as dear to them, but from their professions, from the quiet and elegance of letters, from the ranks of every college they went forth to a most heroic fight; and no braver soldiers ever led a charge to victory, or in the desperate encounter recled death-ward from the saddle. I thank God. I hear of but few of them amongst that despicable set who were so paralyzed by the shock of ideas in this new epoch, that they could not even take them-selves out of the way of the advancing hosts, but stood gibbering their old formulas, till, like the salt which has lost its savor, they were cast out and trodden under foot of men. That inimitable philosopher, Hosea Biglow, thus describes these

"O. Lord, ef folks wuz made so's't they could see The bagnet-pint there is to an idee!
Ten times the danger in 'em th'is in steel; They run your soul thru an' you never feel, But crawl about an' seem to think you're livin', Poor shells o'men, nut worth the Lord's forgivin', Till you come bunt agin a real live fact, An' go to pieces when you'd ough' to act."

There are other classes of men who keep so far

abreast of the times as to hold respect and influ-ence, who even claim and have position in the most progressive of any great party, but who, conservaenemies of all reformation. Timid and cautious as they are, it is curious to observe, they are never afraid of anything so much as to do what is exactly and squarely right. I would by no means too far disparage those who honestly stand for the present order of things, because it is an established order they serve to anchor us against "every idle wind of doctrine—" Stare super antiquas vias, is a sound maxim in its place. But let us not mistake for such, all who cry themselves up as the only conservators of society. There are some of these who have great faith in what they see around them, no ecause such things are true, but because they ecially when stability means keeping the power and place; they have no reverence for prin-ciple, but they delfy respectability and success; and so long as they can hold the citadel of fashion and public opinion, they brand every agitator as a fanatic or a fool. If a man should propound to them some opinion held by him in such sincerity and zeal that he should be ready to suffer for it. they would advise him that the age of martyrs, like the age of miracles, is now a mere historical remin-iscence; he might as well look for aid or sympathy to the grand Sanhedrim of the Jews. Stuart Mill has lately said, "the conservative

party is by the law of its constitution, necessarily the stupidest party, which insures its being always an extremely powerful party;" and this is so far true with us that the conservatives in this sense are supposed to hold the balance of power, and the policy of the most liberal and the most potent organization is shaped, on the surface, to conciliate heir prejudices and draw their support. But the esistless inducement bears us forward; and he is the most powerful man who allies himself with the future. Falsehood and error may flourish for a time; they may be built up in institutions of power and splendor and seeming endurance; the fortify themselves with bristling steel or i nents of rock; they may plant armies on their out-posts, and raise up fortresses which like Sebasta-pol shall seem impregnable, but which like Sebasto-pol shall be taken; they may be wrought into law and culture, and thus be built up a living lie; they may strike their roots down deep through centu-ries; but they are sure in the end to die away under the steadily unfolding light and heat of truth or to the steadily unfolding light and heat of truth, or to be torn out in revolutions and blood. Whatever is false is a disease undermining all constitutions which it infects. Nothing is proof against the fatal virus; power, fortune, creeds, laws, empires, all crumble, rotten and loathsome, with the poison in their veins. The earth is strewed all over with such ruins; they lie along the past, we shall meet

hem in the future.

Let us, my brothers, be true to the highest principles of action; true to the trust cor one of us. Amid the engrossing interests that crowd this busy day and pass across this thronging stage of life, let us never let go that faith in truth, and right, and progress, which claiming as its own more than all the present has been able to achieve, turns to the imagination as the only sufficient prophet of realities to come.

Children.

PLEASE DROP ME A CHERRY.

Two little girls passing down the street, saw cherry-tree loaded with nice ripe cherries. They stopped a moment, and Mary said, "I mean to get some of these cherries; I don't believe Mr. Hill will see me." "O, Mary," said Ella, "it would be wicked!

Let us ask for some." "I know it would be wicked; but I don't care if it is, for when I pray I will ask Jesus to forgive me, and he has promised to forgive us if we ask Just then they looked up and saw Mr. Hill, who

had gone up into the tree to pick some cherries.

Mary dropped her head and would have run away, only she hoped to get some cherries, for Ella, not at all afraid, said, "Please drop me a cherry?" "Yes, yes," said Mr. Hill, "you are an honest girl; "I will give you some, but the other little girl is wicked, for she wanted to get the cherries without my knowing it, thinking Jesus would for-

give her; I can't give her any." So he dropped

He does not promise to forgive any excep those who repent of sin; and Mary was going to sin, hoping to be forgiven, merely because she should ask with her lips. When we pray for for giveness we should be humble and sorry because o our sin; and determine by divine help that we will do so no more; then Jesus will forgive our transgressions. Commit to memory the 13th verse of the 19th Psalm. It is this: "Keep back thy ser vant also from presumptuous sins; let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgre

Mary's sin was what the Psalmist calls presum tuous sin. We should pray to be kept from it.

A CURIOUS SENTENCE.

The following curious senience, "Sator arepoteret opera rotas" is not first class Latin, but may be freely translated—"I cease from my work; the sower will wear away his wheels." It is, in fact, something like a nonsense verse, but has these peculiarities:—1. It spells backwark and forward all the same. 2. Then the first letter of each word spells the first word. 3 Then all the second letters of each word spell the second word. 4. Then all the third; and so on through the fourth and fifth. 5. Then commencing with the last letter of each word spells the first word. 6. Then the next to the last of each word, and so on through.

Biographical.

MRS. MARTHA SKINNER died in Lynn, June 24th ged 78 years. She had been a resident of Lynn or sixty years, and was connected with the early common Street Church, being thus a link between Common Street Church, being thus a link between the present day of Methodist prosperity and the ancient day of weakness and trial. At the time of her death she was a member of the Boston Street Church. A sufferer from painful disease she was confined at home for many years, but waited in patience and hope till her change came. In her last illness the glory of God in her was mightier than the agony which convulsed her body, and her praises overpowered her groans. She departed with affectionate exhortations to her children to meet her in heaven.

F. W.

consumption, aged 29 years. She was converted in 1851, and joined the M. E. Church. For a few years she wandered from the Saviour, but for the past year she was very happy, and died in the tri umphs of faith. She leaves a husband and child with many friends, to mourn her loss. Grantham, N. H. HUGH MONTGOMERY

aged 65 years, 10 months. For more than a year Bro. Smith had been suffering from a cancer, which Bro. Smith had been suffering from a cancer, which increased in malignancy till it took his life. For many months he seemed to be enduring a living death, and in the midst of all his agony his constant prayer was that the end of suffering might be accomplished in him. We have seldom seen so complete an illustration of the perfect work of patience.

A. W. PAIGE.

MRS. RUTH R. TARBOX, relict of the late Corne us Tarbox, died in Westport, Me., July 18th, aged 6. She walked with God and the church forty-two years. Sister Tarbox was a woman of more than common mind and influence. Her piety was sincere and practical. She was a working, praying, giving mother in Israel. For many years the preacher of the gospel has found beneath her roof a home indeed. She died in the full assurance of faith, loved and respected by family, church and society.

D. M. TRUE.

REV. JOHN SMITH, Well known in Vermon and New Hampshire as "Happy John," died at his residence in Wardsboro', Vt., on the morning of July 26th. Bro. Smith returned to his home from a business tour, the 12th of June, much fatigued and ressed in spirit, and was for awhile insane. A few lays before death he became rational, but was so xhausted as not to be able to speak but a few ords at a time. A whispered "Amen." with an expression "All is well," gives to his family and the church sufficient evidence that he has gone to shout among the angels. W. B. Howard.

BENJAMIN CASS died in Sanbornton, N. H., Ma-BENJAMIN CASS Gled in Sanbornton, N. H., May 14, aged 77 years, after a shoft but distressing ill-ness. For more than fifty years he has been an humble and devoted Christian, and most of this time a worthy member of the M. E. Church. Taught by Christian parents in early life the great principles of religion, he in turn taught his own children the same, all of whomspryice him walking hildren the same, all of whom survive him, walkin with and holding reputable and responsible posi-tions in the church of his choice. It was peculia to him to suffer much with a sense of his own un-worthiness, mingled with deep and carnest convictions of duty and Christian integrity. Some six years since the companion of his youth, in great peace, left him for her rest in heaven, where he has outly her, having in like manner fluished his ourse with joy, leaving all the dear children to ollow them as they followed Christ

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Unsolicited Testimony.

From Rev. Francis Lobdell, Pastor of the South Congregational Church, Bridgeport, Conn.

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BRIDGEPORT, Jan. 1, 1864.

Gentlemen:—I consider it a duty which I owe to suffering humanity to bear testimony to the virtues of Dr. WISTAR'S BALSAM OF WILD CHERRY. I have used it—when I have occasion for any remedy for Coughs, Colds, or Sore Throater many years, and never, in a single instance, has it falled to relieve and cure me. I have frequently been very hoarse on Saturday, and looked forward to the delivery of two sermons on the following day with sad misgivings, but by a liberal use of the Balsam my hoarseness has invariably been removed, and I have preached without difficulty.

I commend it tom brethren in the ministry, and to public speakers generally, as a certain remedy for the brouchial troubles to which we are peculiarly exposed.

Entirely unsolicited, I send you this testimonial, which you are at liberty to use in any way you choose. Perhaps the Balsam does not affect all persons alike, but it always removes my hoarseness, and fits me for the minister's hard working day—the Sabbath.

Very truly yours, Francis Loedell.

Furthur Unsolicited Testimony. FAIRFIELD, Me., April 28, 1864.

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